THE ENGLISH Secretorie.

VVherein is contayned,

A PERFECT METHOD,
for the inditing of all manner of Epi-
ſtles and familiar Letters, together with their
diuerſities, enlarged by examples vnder
their ſeuerall Tytles.

In which is layd forth a Path-waye, ſo apt, plaine
and eaſie, to any learners capacity, as the like wherof
hath not at any time heretofore beene deliuered.

Nowe firſt deuized, and newly publiſhed, by
ANGELL DAYE.

Altior fortuna Virtus.

AT LONDON,
¶ *Printed by Robert Walde-graue,*
and are to be ſolde by Richard Iones, dwel-
ling at the ſigne of the Roſe and the
Crowne, neere vnto Holburn Bridge.
1586.

VERO
NIHIL
VERIVS

¶ To the right Honourable Lord, *EDWARD de VERE, Earle of* Oxenford, Viſcount Bulbeck, Lord Sandford *and of Badeleſmere, and Lord great Camberlaine of England,*

all Honour and happineſſe, correſpondent to his moſt Noble deſires, and in the commutation of this earthlie beeing, endleſſe ioyes and an euerlaſting habitation.

ZEVXES endeuouring to paint excellentlie, made Grapes in ſhewe ſo naturall, that preſenting thẽ to view men were deceaued with their ſhapes and the birdes with their cullours. When Apelles *drew* Venus *(though the ſhew of bewtie ſeemed woonderful) he daunted not in his workmanſhip, becauſe he knew his cunning excellent.*

If in penning I were as skilful as the leaſt of theſe in painting: I ſhould neither faint to preſent a diſcourſe to Alexander, nor to tell a tale to a Philoſopher.

My honourable L. the exceeding bountie wherewith your good L. hath euer wonted to entertaine the deſertes of all men, and very apparaunce of Nobility her ſelfe, wel known to haue repoſed her delights in the worthines of your ſtately mind warrãteth me: almoſt, that I need not bluſh to recommend vnto your curteous vew, the firſt fruits of theſe my formoſt labours, and to honour this preſent diſcourſe with the memorie of your euerlaſting worthineſſe. And albeit by the learned view and inſight of your L. whoſe infancy frõ the beginning was euer ſacred to the Muſes, the whole courſe *heereof may be found nothing ſuche, as in the loweſt part of the ſame may appeare in any ſort anſwerable to ſo greate and forward excellence: and that the continuaunce of this ſlender ſubſtance, is in no point matchable to manie thinges of greater ſcience, paſſing vnder your honourable countenaunce: yet may your* L. *pleaſe to conſider, that preſentes (not out of the riche ſtore and plentye a lone of the wealthieſt) are alwaies receiued as teſtimonies of regarde, in the reputation of the mightieſt: but ſometimes trifles alſo enſuing of leſſe habilitie, (not honoured or reputed of by theyr valew, but by the generous eſtate and ſurpaſſingbountie of the receiuer) are accompted of, moſte eſpecially.*

For the ſhrowd of my defence, that

haue ſo much dared vpon preſumption of your accuſtomed fauor, to infixe your honoured name in the forefronte of this my traueile : I can propoze no one in exãple vnto your L. more worthie then your ſelfe, who not vnacquainted with the ſpeciall partes and æternized memorie of them all, haue long ſince endeuoured your ſelf to become a noble patterne of them all, the exemplifieng of whoſe praiſe, cannot by anie ſpeeches of mine, be herein more greatlye put forwardes, then the ſame long ſince hath bene publiſhed by the renowme of your own proper vertues.

My humble requeſt vnto your L. is, that your gentle acceptance hereof may be an encouragement to my after endeuours, for whoſe ſake I knowe the ſame ſhalbe of many regarded, *and the inſufficiency thereof the better protected. In which, beſides the continuall manifeſtation of your owne worthineſſe, your L. shall binde me to honor you in al duetie and humblenes, praying the eternall creator and guid of all your ſtately enterpriſes, to haue the ſame with your L. in his fauorable protection.*

Your L. moſt deuoted and
loyally affected.

Angel Daie.

The Epiſtle to the courteous Reader.

IT is now ſixe yeeres paſſed (courteous and gentle Reader) ſince importuned by the earneſt requeſtes of diuers my eſpeciall friendes, (more preſuming on that they conceiued to be in me than of the veritie it ſelfe, that thereunto might induce me.) I tooke vppon mee in ſatisfaction of their great importunitie, roughlie to laie out a platforme or Methode, for the inditing and framing of all maner of Epiſtles and Letters, inſomuch as for the confirmation of the neceſsitie of the worke, & the matter of their demaund, they had then ſhewed me manie likelihoods and reaſons, howe much the ſame might profite, and how well of diuers ſortes of people the trauaile might be accepted.

The worke beeing then ſuperficiallie begun, without additiõ either of any regard or induſtrie to the performance therof (my ſelf hauing greater deſire to learne of others, then to become a ſpeciall eye-marke to be noted of all others) as times and ſeaſons altered, ſo the fancie and conceit therof in me quicklie changed, and the continuance of other exerciſes for the preſent more auailable, made me to forget, what therein I had before time promiſed, whereby the deuiſe lay dead, and as matter of noe account was euer ſithence turned in obliuion.

Neuertheleſſe about one moneth afore Michaelmas laſt, the vacation hauing been long, & little to doe,I ranſacking diuers bundels of olde papers, among the reſt found out this formoſt & forworne beginning,and the Printer as then being by,and peruſing what it was,told me alſo his opiniõ of the matter, & that he deemed the trauaile thereof to be more then thanks-worthie, & therewithall aſſured me would approue verie neceſſarie,whereupon his deſire & perſwaſion was (as one greatlie affecting the benefite of his coũtrie) that I would proceed on ſo good a ground, and ſo roundlie went the progreſſion of our arguments forwarde, that it was at length concluded & I faithfullie promiſed, to finiſh ſome part thereof to bee publiſhed in this inſtant terme.

But conſidering afterwards of the labour, and well peruſing what before time I hadde therein done,the order therof ſo far miſliked me, as that I altogether reſolued to alter the forme thereby cõtinued, & by ſuch reſolution enforced my ſelf to begin anew, by occaſion of which, the latter grew greater then before, and I was compelled by my faithfull worde and promiſe now to finiſh vp that in haſt, which before I coulde not frame my ſelfe to compaſſe, vpon long continued leyſure.Manie no doubt ſhal you find the imperfections herein,which aſwel my ſelf by ouer-great haſt(not hauing ſo well as I might and would, if leiſure had ſerued me) perfectly peruſed the ſame haue happily omitted by lack of foreſight, in ſetting the Printer a work, wherby I was (I proteſt) forced as faſt as I could to ſcrible out the coppy, and to deliuer it to preſſe, leaſt therby he ſhould be compelled to ſtay and hinder his worke: as alſo by like default of ouer ſpeedie diſpatch in the Printer, therby miſplacing diuers figures quoted in the magent, where they are either miſtaken, or ſometimes not vſed in thoſe places at all. In occurrence whereof I deſire the learned Reader, as he ſhall find to correct, and the other vſers therof to beare withal, promiſing that in the next ſetting foorth, the ſame with better regard ſhall bee conſidered, and God ſparing life with more perfection deliuered, the reſidue of the faults being not manie are in the page after this placed down and corrected.

And nowe touching the order of this booke folowing, I muſt aduertiſe him that is deſirous to take profite thereby, that he firſt do circumſpectlie conſider with himſelf, the ſeuerall rules in the particuler chapters, preceeding the orders of theſe EPISTLES, in ſuch ſort as afterwardes they are diſtinguiſhed, and therin ſee, what to the better ordering and principall direction, of whatſoeuer he ſhall take in hand to write, is therfore for his better inſtruction enioined.

Next alſo by diligent animaduerſion therof, hee ſhall the better vnderſtande the ſeuerall natures and properties, that in the partes of euerie EPISTLE, are ordinarily to bee required, beſides the vſe of them in their ſeuerall places,and what force they bear, being ſo ſorted out,according to their ſpeciall purpoſes and directions.

Next for the better inducement & leading the learner into a plaine & perfect platforme of this Methode following, and to the intent hee may as neere as may be,or as his capacitie at leaſtwiſe may any wayes reach vnto,know ſkilfullie & not by rote,how or in what ſort he ſhal happen to do either well or ill, I haue firſt (in a preamble or intermixed diſcourſe,either proceeding or interchangeably paſsing,before or with the kindes of the ſũdry exãples of euery Epistle) declared the properties & vſe of thoſe Epistles, vpon what parts and places,they and euery of them do conſiſt, with what vehemencie or leſſe application they are to be inferred or quallified, ſo that hee who ſeemeth to haue leſſe knowledge at al (be it that he haue perſeuerãce to cõceiue or to diſtinguiſh the parts he ſeeth there laid out before his eies) may with great facilitie, and without anie ſhewe of difficulcie at all,attaine to whatſoeuer, herein preſcribed,or by the circumſtance therof intended to be in any ſort deliuered.

To the greater ornament whereof, I haue applyed ſuch Figvres,Schemes,and Tropes in the margent of euerie Epistle, euen with the places where they are vſed. And at the finiſhing vp of this worke, haue determined in the ende therof (which in the next terme ſhal as a ſecond part hereunto by gods grace be publiſhed) to ſet them altogeather, and there to explane to the Learners view and for his readier vſe, their particular natures and qualities, that they who (being vnlearned, and hauing a pretie conceit of inuention of them ſelues) haue heeretofore vnknowing done well, may ſee howe with skill and diſcretion hereafter to purſue the ſame, and the ignorant alſo hereof, whoſe reach hath not byn ſo ample as others, may be thereby informed what vnto well doing is moſt conſonant & agreeing.

Now for the readier finding of thoſe EPISTLES as each of their kindes are ſuted forth in ſundrie EXAMPLES: Peruſe but the head of euerie page, and vnder the title of the booke, you ſhall finde what in the ſame Page is cōtained, viz. Wher the EPISTLES be, you ſhal haue them noted in their kindes, as Epiſtles HORTATORIE, DEHORTATORIE, SVVASORIE or DISSVVASORIE, &c. & likewiſe in the admixtions, you ſhall finde, PLACES or PARTS HORTATORIE, COMMENDATORIE, PETITORIE, &c. as they fall out to bee handeled.

This booke ſhewing theſe partes before remembred, I haue termed by the name of THE ENGLISH SECRETORIE, being in the conſideration thereof nothing ignorant what great perfection is to bee required in ſuche a one, by whoſe title the ſame is chriſtened, neither ſuppoſing the matter heerein contained to appeare ſo ſufficient, as perfectly therby to enable what in the ſame function is to be required, but becauſe the orderlie writing of Letters, being a principal part belonging to a SECRETORIE, is by the METHODE heereof deliuered to any Learners capacitie, whereout the ſcholler or anie other that is vnfurniſhed of the knowledge thereof, may gather ayde and furtheraunce, the better by ſuche means thereafter (if his induſtry ſerue therunto) to become a SECRETORIE.

And forſomuch as this, beeing but the firſt part thereof, is alſo the firſt worke in ſhew that euer I deliuered, I determined as vntimelie fruite by occaſion of the haſtie gatheryng of the ſame, to put it foorth in common taſt, the rather to be ſatisfied what liking it carrieth. The releſſe wherof beyng of the diſcrete and ſkilful ſort allowed, to furniſh a place in any one corner of their banquet: The other part heereafter ſhall I truſt with better liking return, in the after publiſhing, & to the followers thereof, ryght pleaſing and profitable.

Heerein (ouer and beſides the Chapters giuyng inſtruction as aforeſaide to the METHODE of theſe Letters) is only two kinds of EPISTLES wyth their ſeuerall partes particularly handeled, that is to ſay, DEMONSTRATIVE & DELIBERATIVE. The ſecond part ſhall containe IVDICIAL and FAMILIAR LETTERS, and at the end of the ſame, the deſcriptiōs of the FIGVRES, SCHEMES and TROPES, as before I haue noted, and laſtlie thereunto annexed a Diſcours of the partes and office of a SECRETORIE, all which God wil-

ling

ling I meane by all conuenient leyſure to performe. Preſenting in the meane time what herein ſet downe to the generall and friendlie regard of all men, beſeeching that in courteſie they repute of my trauels, as formoſt of all other things I therein reſpected a publike benefite. In affoording whereof, they ſhall doe no more then belongeth to Gentilitie, & encourage me by whatſoeuer other meanes, to gratifie their courteſie. Fare ye well this fift of Nouember. 1586.

Faultes eſcaped in printing.

Faultes.	Correction.	Page.	Line.
there	the	3	6.
leaſt.	laſt	34	32
ingeneralitie	nigeralitie	35	26
affection	affectation	38	15
forced	farced	39	2
that he	is ſuperfluous	idem	10
is	are	41	7
he	we	66	10
force	face	idem	27
Magnanimious	Magnanimous	68	1
too	ſo	idem	12
gleaneſſe	gladneſſe	71	28
it is not	that it is	212	24
Conciliatorie	Conſolatorie	211	in the title of an Epiſtle.

The reſidue the learned Reader may correct with diſcretion.

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Almoſt all of which Epiſtles before ſet downe were nowe ſodenly by the Author ordered and inuented to their ſeuerall examples.

¶ THE ENGLISH Secretorie.

CHAP. I.
Of an Epiſtle, the commoditie and vſe thereof.

T*Ouchinge an Epiſtle,* which vſually we terme a letter, no other definition needeth thereof, then that which vſe and common experience hath induced vnto vs. A Letter therefore is that wherein is expreſſye conueied in writing, the intent and meaning of one man, immediately to paſſe and be directed to an other, and for the certaine reſpects thereof, is termed the meſſenger and familiar ſpeeche of the abſent: for that all occurrentes whatſoeuer, are thereby as faythfully aduertized, purſued, and debated, as firmely might fall out in any perſonall preſence or otherwiſe to be remembred. The antient vſe wherof is ſuch, as from the beginning (ſince characters were firſt found) hath had his continuaunce, and euer ſince as a faythfull and ſecrete Ambaſſadour hath remayned, of him from whome the foremoſt title hath had

Definition of a letter.

The longe vſe of letters.

Epiſtles diuers.

his direction and framing. Their diuerſities are ſundry, as whereof enſueth a platforme to euery motion, beeing in truth ſo manifolde, as are the imaginations of each mans fantaſie, ſeeing that the declaration of euery Letter is no more, then what the minde in all occaſions willeth to haue perfourmed, and according to ſuch inſtigations, wherwith at that inſtant men are fedde, when they write, taketh his formall ſubſtaunce, whether it be to require, councell, exhort, commaund, informe, commende, entreat, confirme, or whatſoeuer other intent determination or purpoſe therein had, as cauſe and matter may fall out to be in anye ſort required. To grow into the particularities of euerye benefite receaued by the common vſe hereof, and the commoditye thereby enſuing, what might be ſayde more, then that which by due courſe euery man hath almoſt in practize. If you aſke of the learned, the vniuerſall contentment receaued thereby, expreſſed in ſundry their authorities will teſtifie, who the rather to aduaunce the efficacie hereof, haue by diuers methodes and orders preſcribed in wrytinge, ſet downe the perfect inſtruction, vſe and meane, wherby men the rather may be induced to the ſkilfull perfection that in a matter of ſuch excellency is to be required. For beſides that the Epiſtles of *Cicero*, *Lucian*, *Politian*, and others are plentifully extant, ſome alſo of the choyſeſt and beſte learned of late yeares, haue endeuoured by writing to publiſhe in the Latine tongue, their ſundry methodes touching the ſame, among whom *Eraſmus*, euermore famous for his ſtudies, and *Macropedius* at large. *Lodouicus Viues*, and *Hegindorphimus*, learnedlye, yet brieflye, each of them well approuing the goodnes, in that by ſeuerall rules they haue diſtinguiſhed the diuerſities, ground and ſkilfal directions thereof. To dwell in tedious diſcourſes were but friuolous, although others might in like maner be alleadged in examples as copious. But now, if you will demaund of the vnlearned, they then to whom the want hereof breedeth ſo

VVriters of Epiſtles.

[illegible]

diuers imperfections,as with many wiſhes they could deſire to be amended, knowing how greeuous it is to participate their moſte ſecreat cauſes to an other,and to laye vp their chiefeſt truſt in the affiaunce of an others credite,can bewray vnto you. And although pregnant wit enſuinge by nature,was there foremoſt cauſe that firſte bred the inuention of letters. And that euery man naturallye can ſpeake and ſet downe his own meaning,yet Art preuailing in the cauſe,and by cunning ſkill marſhalling euery thing in his due order,proportion and place, how much more the ſame is then beautified,adorned,and as it were into a new ſhape tranſmuted,by ſuch kind of knowledge,the difference that dayly appeareth may yeeld proofe ſufficient.

CAP. II.

What is chiefly to be reſpected in framing of an Epiſtle.

FOR ſomuch as by the neceſſarye vſe of letters before layd downe,a commendable maner of writing & orderly framing the ſame,hath in ſome ſort been already remẽbred: it ſhal not be amiſſe in continuing the intended order hereof, that in this chapter we do now more fully indeuour to aunſwere the purpoſe, therein ſuppoſed. For the better manifeſtation of which, & to the intent the ignorant and ſtudious herein,may by degrees be led to the attaining of that which vnto the matter therof may be approued moſt conuenient:I haue firſt thought good to draw vnto your conſideration,certaine ſpeciall points in this action of all other principally to be regarded. It ſhall then beſeme that for ſuch performance the better to enable him whoſe forwardnes requireth the ſame,theſe three notes in

Three notes to be obſerued in Epiſtles.

Aptnes, breuity & comelines principally required in letters

Comelines in deliueraunce.

writing of all maner of Epiſtles be chiefly admitted. Firſt aptnes of wordes & ſentences reſpecting that they be neat and choiſly piked, orderly laid downe & cunningly handled, next breuity of ſpeach according in matter & dilation to be framed vpon whatſoeuer occurrent: laſtly comelines in deliuerance, concerning the perſon and cauſe, wherupon is intended the direction to be framed. Theſe three, as they are ſeldome in our common vſe of writinge, amonge the ignorant at any time purſued, ſo vnto him that deſireth by ſkilfull obſeruation and practize, to become therin more wary and circumſpect, are greatlye auaileable to be vſed. And that we may the more conueniently diſtinguiſhe each part of theſe properties in ſort as they are to bee followed, we will firſt in the courſe of this Chapiter examine and laye out the ſeuerall diſtinctions, wherein this kinde of aptnes is principally to be conſidered.

Aptnes of words wherin to be cōſidered.

Ill imitators.

Horace. Satyre.

As nothing therefore in the common vſe and conuerſation of men deſerueth more praiſe, then that which is well ordered, and according to the time place and preſence vſually appointed and diſcreetly furniſhed: ſo in this matter of writing Epiſtles, nothing is more diſordered, fonde, or vaine, then for anye one, of a thinge well done, to take forth a preſident, and thinke to make vnto him ſelfe thereof a common platforme for euery other accident, who without conſideration of the grauity or lightnes of the cauſe he taketh in hand (much like vnto a fooliſh Shoemaker, that making his ſhoes after one faſhion, quantitye and proportion: ſuppoſeth the ſame forthwith of abilitie fitte to ſerue euery mans foot) includeth in like ſort a common methode vnto euerye matter. Such imitators who rather by rote then reaſon make hauocke of wit with purchaſe of ſmall diſcretion, by ſuch vnneceſſary capitulations, beeing often times farre different from their owne intended purpoſes, are better prepared to deliuer vnto viewe, the ridiculous Pike of *Horace* with an Aſſes heade monſtrouſlye ſhaped, whereat the Readers may laugh, and euery one may ſport, then certainely to manifeſt their argument with ſuch correſpondent ſpeaches as therevnto may be deemed incident.

To auoyd this ſo great and hard an imperfection, it ſhall ſpeciallye behoue him that endeuoureth well to write, aduiſedly with him ſelfe firſt to conſider, the foremoſt motion inducing argument to the cauſe whereof he is intended to debate, and beeing well ſtudied and read in the pureſt and beſt kind of writers, (whereof great plenty do now remaine in our Engliſh tongue) ſeeke to frame his inuention accordaunt to the example herein for that purpoſe (or to the like effect) before him deliuered, not in the ſelfe ſame ſpeaches, but in the ſelfe ſame order (the intendment whereof was not otherwiſe layd downe, but onelye to ſuch ende, and for the like obſeruation) which order beeing diſtinguiſhed in the ſeuerall partes of euery Epiſtle, ſhall conduct the follower, to what ende, and vpon what occaſion, each matter therein was in that ſort particularly framed.

The foremoſt motion, inducing argument.

Next let him deliberate with him ſelfe, how much or how greatlye importeth the matter he taketh in hande, to whom he writeth the ſame, and what in the handling thereof it ſhall principally concerne, that according to the validitie or forceles conceit of the ſame, the matter of his Epiſtle by aptnes of wordes may be meaſured and compoſed. Hereon lyeth the chiefeſt waight & burthen of each mans diſcretion, wherevnto oportunitye alſo ſeemeth a thing ſo neceſſary to be adioyned, as laboring the one perfectly, and attending the other circumſpectly, I ſee no reaſon, but he that can frame him ſelfe to the varietie of theſe, may with greater facilitie reache vnto the reſte, the better to enhable him ſelfe hereafter if aduauncement draw him to it to become a Secretorie.

Of what validitie the ſame ſhalbe.

And in aſmuch as Letters are onely meſſengers of each mans intendments, it ſhalbe as apt vnto euery one, as anye aptnes of wordes in anye of them to bee deliuered, to take

Time, place and oportunitie.

notice of time and place, needfull to giue opportunity to whatſoeuer in ſuche occaſions by him continuallye to bee handled, the neceſſarye conſideration whereof, becauſe the ſame alſo ſomewhat hereunto importeth, I will in place conuenient, where more at large the ſame may be required, endeuour to enlarge it, purſuing in the meane tyme as in this Chapter intended, the purpoſes therein to bee conſidered.

Forme of deliuerie.

Now the matter and importance of your letter thus deliberately aduiſed, the beſt forme and manner of deliuery, ſhal then next to the ſame be conſidered. Wherin it appeareth that kinde of writing to haue bene deemed alwayes moſt excellent that in ſentences is moſt exquiſite, in wordes of beſt choyce, and the ſame moſt effectual, which to the argument, place, time, and perſon, is moſt meet and appertinent, which entreating of hye matters is weighty, in meaner cauſes neate and pliable, in the loweſt pleſaunt and more familiar, in ieſting that procureth cauſe of delight, in praiſing commendable, in ſtirring vehement and bold, in aduiſing gentle and frendly, in perſwaſion ſententious, and vſing grauitie, in narration playne and reſolute, in requiring ſhamefaſt, in commending officious, in proſperous cauſes glad, in troubles ſerious and more ſad. And finally, that attemparating vnto euery circumſtance their ſundry motions, in ſuch faſhion and order as vnto the matter thereof is moſt conſonant, can moſt fitly and redely deliuer the ſame vpon whatſoeuer occaſion to be ordered.

And herein is eſpecially to be conſidered, that of what validitie or inualiditie ſoeuer, the matter to be diſcourſed or written of may appeare, and to whomeſoeuer of hye meane or low accompt the ſame ſhall paſſe or be directed, that the aptnes of ſpeach be therein ſo deemed, as yͤ choyſeſt and beſt maner of ſpeaking may to euery of theſe occaſions be admitted. For a weightie cauſe, and common direction, may not all in one kinde of termes be deliuered,

Choyce and beſt kinde of ſpeech.

neyther is it fit that in a letter framed to one of good calling, a man ſhould therein deale with him in ſpeeches: as when he directeth his ſeruaunt to ſeethe a peece of ſaltfiſh, or dreſſe a meſſe of potage, but ſuch ſhalbe the ſtile as is the account of the partie to whome it muſt goe, and the weight of the cauſe that is to be handled, that is loftie when it is required,neate,pliable, or more meane, if ſo it ought to be reſpected, onely prouiding that whatſoeuer or to whome ſoeuer we write,we alwayes giue our ſelues as neere as may be, to the moſte likely and beſt kinde of deliueraunce, auoyding all niceneſſe and farre fet fines to be vſed therein, the matter hereof being but ſuch,as if a man would by orderly ſpeache, eyther weightily,grauely,pleaſantly,or familiarly,diſcourſe or commune of his affaires reſpectiuely, touching the perſon & cauſe,and in no poynt otherwiſe. This onely difference in letters as in all other ſpeaches,that eche man ſtudie for his indeuour to write commendably, as in ſpeeche he gaineth moſte praiſe that ſpeaketh moſt excellently.

Suche the ſtile as the partie in accounte to whom it goeth.

CAP. III.

Of Breuitie.

The next obſeruation in an epiſtle is, yͭ we doe accuſtome our ſelues vnto breuitie of ſpeach. This kind of breuitie is not as ſome vndiſcreetly haue imagined, that which conſiſteth in fewneſſe of lines, and ſhortneſſe of roome in ſhewe of a ſide of paper, but breuitie of matter, wherein ſcope ſufficient remayning for the neceſſarie demonſtration and deliuerie of any needfull occaſion, men are barred from friuolous circumſtances, and eſpecially enioyned therein to abhorre

VVhat breuitie is.

How farre breuitie is extended in an Epiſtle.

all maner of tediouſnes. For which cauſe ſome and thoſe a good ſort, haue bene, whoſe opinions haue affirmed that continuance of matter ought not to be vſed in a letter, for that the nature of an Epiſtle is thereby barred, and it rather taketh vpon it the habite of an oration, then an epiſtle To this kinde of continuance are ſubiect epiſtles, petitorie, and hortatorie, ſuche alſo as in commendation or vituperation of a thynge or perſon are conſequentlie framed, the occaſions whereof doe manye times inuite greater ſuggeſtions, and farre larger circumſtaunces, for approbation or diminution then any other, according as cauſe and matter is in each of them required. The tolleration of which notwithſtãding in either of theſe (beſides alſo that it is both very meete, and greatly neceſſarie in ſuch an Epiſtle) both examples of many learned vſers thereof, and warrant of common cuſtome haue geuen argument ſufficient, inſomuch as for ẏ better manifeſtation either of the goodneſſe or badnes incident to anye of thoſe cauſes, it ſeemeth of greateſt furtheraunce, and thereunto moſt conuenient. And albeit the length of ſuche kinde of letters may ſometimes peraduenture amount to ſo groſſe ſubſtaunce, as maie rather appeare to be a diſcourſe then an Epiſtle, yet in peruſing the effects therof it may fall out that little or nought at all may happely be found, that ſhalbe beyond or beſides the matter: whereon ſuch diſtrict examination hauing paſſed, and nothing therein deemed vnnneceſſarie to the argument, me thinkes euen in that plentie of deliueraunce alſo, the breuitie herein required ſhould nothing at all be omitted. For who knoweth not that is but meanly learned, that when to be briefe is commended in writing, it is thereby alwaies intended, that a man, with (only neceſſarie) ſpecches may be pardoned to deliuer his meaning: neyther is it without the limits of breuitie when aptly and at full the ſame ſhalbe in this ſorte reported.

Tolleration of continuaunce.

Breuitie in plentie of deliuerance.

And for the better declaration vnto the ignorant, how farre the conceite hereof may be induced onely in writing of letters, I will firſt limitt what may be accompted neceſſarie therein, and afterwarde endeuour to laye downe how contrary thereunto, men as well in the vſe as neglecting thereof, haue heretofore erred.

Neceſſarie ſpeeches I doe accomp,twhatſoeuer is ſet downe for the playne and open deliuerie of euery occaſion, to thintent the minde of the writer, and what hee purſueth may aptly, and in good and ready ſorte be playnly conceaued.

Neceſſarie ſpeeche what it is.

The repugnancie hereof is, when eyther with inſufficient tearmes, or too muche curtolling our argumentes in conceite to auoyde tedioúſneſſe, or otherwyſe with often iterating, neuer thinking to haue ſpoken ſufficiently of a matter, eyther to induce remembraunce, or put forward our meaning, wee abbreauiate or amplifie our Epiſtles: and when ſome others alſo of a conceit more curious then neceſſary, ſtriuing to excell in variety of ſentences, and copy of wordes coyned all of one ſuite, think therefore in paining them-ſelues to write more then needes, to be counted more eloquent. Theſe imperfections as eche of them in trueth are farre different from that (neceſſary) heerein required, ſo are they indeed to be blamed, and each of them (where the defect remayneth) with ſtudy to be amended.

Hee therefore that deſireth to be an imitator of theſe directions, let hym firſt be warned eſpecially, that as the rockes of *Scylla*, hee doe abandon all kynde of ſtrange and vnuſed termes, (ſtraunge I meane for theyr inſufficiencie in not accordyng to the matter) tying himſelfe in ſuche ſorte to breuitie, as that the argument of hys Epiſtle, lye not ſo obſcure, that it rather ſeemeth a riddle, needing ſome *Oedipus* to interpret it, then a formall declaration of his meaning, vehemently giuing

Iterations and ſuperfluitie to be auoyded.

himſelfe to auoyde all ſuperfluitie of wordes, friuolous and vayne repetitions, wherein one and the ſelfe ſame thing is iterated, ſtill ſpoken of, and continuallie inforced, Let him alwayes ſuppoſe that in deliuering of anye matter, the beſt obſeruation is, in playneſt ſorte that may be, to laye downe th'effectes, inferring afterwardes, leſſening or proouing, what vnto the weight of the argument may bee thought moſte correſpondent, not regardyng ſo muche to haue choyſe of wordes as perfection of ſentences, and thoſe not vnneceſſary, or amplified ſuperfluouſly ouer and beſides the needefull ſetting forth of the matter.

Ouermuche more tollerable, then curtold breuitie.

The errour of this (ouermuche) hathe beene ſo common to manie men, as thoſe who haue not beene ſuppoſed vnlearned, haue manie tymes by a ryſe and plentifull conceite of inuention, eftſoones incurred the ſame: but not in one kinde with the others. The fault whereof in them hathe manie wayes beene the leſſe imputed, becauſe by ſkill, and learned diſcretion they haue bene able not vnorderly to put downe the ſame: In which action of theyrs, diuers the moſte excellent haue bene of opinion, that in choyſe of two extremities, the more rather then the les, might therin with greater praiſe be admitted. To conſtrayne a Gyantes foote within a childes ſhooe, were both ridiculous for the poſſibilitie, and inſufficient for the wearyng: for that of neceſſitie the moſte part muſt bee diſfurnyſhed, the ſhade of the whole foote beeyng altogether yet vntouched: much more tollerable were it of the twayne, to caſt the Gyauntes garment vppon an infantes ſhoulders, the ſhewe whereof, albeit boyſterous, and the carriage tedious, yet the attire beeing of the finer ſtuffe, there may be drawne thereof many good partes, to the faſhioning of a more ſeemely garment, and remain afterwardes as pleaſing to the beholders, as comely for the wearers.

Among

Affectation of too much breuitie.

Among manye that my ſelfe haue knowne and often heard of, that in moſte woonderfull and ſerious manner haue affected this obſcure or rather aenigmaticall kind of breuitie, wherein not ſo muche as the leaſt part of the matter ſhall bee almoſt diſcouered. I doe remember a preetie ieſt, that I haue often heard repeated of pleaſaunt and learned *Skelton*, whiche beeing not altogeather impertinent to thys purpoſe, it ſhall not be amiſſe for the readers recreation, briefly to haue diſcouered, and thus it was. There is beſides Saint Albones a place called *Margate* whiche ſometymes was a Priorie of Nonnes, and ioyned not farre from the Abbey there.

A pleaſaunt conceite.

To this religious Priorie belonged a Myll, the water-courſe whereof, came from the Abbeye, and vpon ſome diſpleaſure, or annoyaunce done to the Abbey groundes, grewe to be ſtopped. The Ladie Prioreſſe of the Nonnerie, ſeeing her ſelfe thus highlye iniured, and bearyng no ſtomacke to argue the matter wyth the Abbotte, haſteneth by licence to the Courte, meanyng to acquaint the king with her cauſe, and from him to ſeek redreſſe: Where encountering with *Skelton*, ſhe communicateth to hym her councel, and requireth in briefe maner to haue the king thereof aduertiſed, by hys ſkilfull deuiſe in writing, whereupon *Skelton* wrote, and the Lady miſliked. It was too muche, and the kyng importuned with ſerious affayres, would neuer peruſe it, why ſayde *Skelton*, ſhall I not deliuer to the kyng the ſtate of your cauſe, what els aunſwered the Ladye: But I will haue it moſte briefe, in three woordes if it were poſſible. The conceited ſcholler perceiuing het humor, wrote immediately as followeth.

Humbly complayneth to your high eſtate,
The Lady Prioreſſe of Margate:

Faultes of ouermuch, and breuitie.

For that the Abbot of S. Albones did ſtoppe,
With two ſtones and a ſtake her water gappe.
Helpe Lord for Godſake.

The Lady hauing good opportunitie, reſt the writing, and viewing the quantitie and not the ſubſtaunce onely, pleaſed wyth the breuitie, ſhee preſented it to the king: who for the noueltie of the ſhewe, read it with pleaſure, and redreſſe it with likyng. The conceite was pretie, and ſo muche the more apte, becauſe ſo aptlie it fitted the purpoſe, whiche by no meanes coulde ſo well be informed in ſo ſhorte roome, but by ſo pleaſaunt a conueyance, the inſpection whereof (ſhee well knewe) might be an occaſion (as it was indeede) to obtayn reſpite for the ſutor to informe the reſt. But this inuention is not common, and therefore ſeldome happeneth to purpoſe.

Superfluous intrudors without skill or wit.

But now for our ſuperfluous intrudors without either wit or diſcretion, who carying blunt conceits of their own, do neuer thinke to haue ſpoken inough of a thing, without fiue or ſixe times at the leaſt, they returne it and repeat it againe and againe in a letter: and that theyr meaninges are neuer to be comprehended but in ouer large deliueraunce, making ſometimes three or foure letters in one, not knowing in the end which way they came in or where to goe out. It were a ſport to ſee what odde kinde of ſtuffe, theſe hammer headed creatures could produce, whoſe inuentions being more pliable to their common exerciſes, then adoptes to writing of epiſtles, I willingly doe let paſſe, wiſhing onely that the moſt towardly wittes of all ſortes, in theyr young yeares trayned vppe in any part of learning, when they come to that ripeneſſe to vſe theyr capacities, doe rather inure themſelues to the beſt forme and maner of writing, eyther by inſtruction deliuered, or by order preſcribed, then to followe the common cuſtome,

whereunto

Affectation of too much breuitie.

Among many that my ſelfe haue knowne and often heard of, that in moſt wonderfull and ſerious manner haue affected this obſcure or rather aenigmaticall kinde of breuitie, wherein not ſo muche as the leaſt part of the matter ſhall bee almoſt diſcouered. I doe remember a prettie ieſt, that I haue often heard repeated of pleaſant and learned *Skelton*, which being not altogether impertinent to this purpoſe, it ſhall not bee amiſſe for the readers recreation, brieflye to haue diſcouered, and thus it was. There is beſides Saint Albones a place called *Margate* which ſometimes was a Priorie of Nonnes, and ioyned not farre from the Abbey there. To this religious Priorie belonged a Myll, the water-courſe whereof, came from the Abbey, and vpon ſome diſpleaſure, or annoiance done to the Abbey groundes, grewe to be ſtopped. The Lady Prioreſſe of the Nonnerye, ſeeing her ſelfe thus highly iniured, and bearing no ſtomacke to argue the matter with the Abbot, haſteneth by licence to the Court, meaning to acquaint the king with her cauſe, and from him to ſeeke redreſſe: where encountering with *Skelton*, ſhee communicateth to him her counſel, and requireth in briefe manner to haue the king thereof aduertiſed, by his ſkilfull deuiſe in writing, whereupon *Skelton* wrote, and the Lady miſliked. It was too much, and the king importuned with ſerious affayres, would neuer peruſe it, why ſayde *Skelton*: ſhall I not deliuer to the King the ſtate of your cauſe, what els anſwered the Ladye: But I will haue it moſt briefe, in three wordes if it were poſſible. The conceited ſcholler perceiuing her humor, wrote immediately as followeth.

A pleaſaunt conceite.

Humbly complayneth to your high eſtate,
The Lady Prioreſſe of Margate: &c.

Two lines more were conteined in this petition, the conueiaunce whereof being pithie, yet including wordes (perhaps of worſe interpretation) then by the veritie of ẏ authours meaning might in truth be coniectured, hath ſince the publiſhing heereof vpon farther conſideration, been thought meete for modeſties ſake to be left out.

But the Ladie hauing by this time eſpied good opportunitie, refte the writing, and viewing the quantitie and not the ſubſtaunce, onely pleaſed with the breuitie, ſhee preſented it to the king: who for the noueltie of the ſhew red it with pleaſure, and redreſt it with lyking. The conceit indeed was pretie, and ſo much the more apt, becauſe ſo aptlie it fitted the purpoſe, which by no meanes could ſo wel be informed in ſo ſhort roome, but by ſo pleaſaunt a conueiaunce, as thereby was mentioned, the inſpection whereof (hee well knew) might bee an occaſion (as it was in truth) to obtaine reſpite for the ſutor to informe the reſt. But this inuention is not common, & therfore ſeldoome happeneth to purpoſe.

Superfluous intrudors vvithout skill or vvit.

But now for our ſuperfluous intrudors without either wit or diſcretiō, who carping blunt conceits of their own, do neuer think to haue ſpoken inough of a thing, without fiue or ſixe times at the leaſt, they return it and repeat it againe and againe in a letter: and that their meaninges are neuer to bee comprehended but in ouer large deliuerance, making ſometimes three or foure letters in one, not knowing in the end which way they came in or wher to go out. It were a ſport to ſee what odde kind of ſtuffe, thoſe hammer headed creatures could produce, whoſe inuentions being more pliable to their common exerciſes, then adapted to writing of Epiſtles, I willingly doe let paſſe, wiſhing onely that the moſt towardly wittes of all ſorts, in their young yeres trayned vp in any part of learning, when they come to that ripenes to vſe their capacities, doe rather inure them ſelues to the beſt fourme and maner of writing, either by inſtruction deliuered, or by order preſcribed, then to followe the common cuſtome whereunto by confirmed ignoraunce they may bee with more facilitie induced, holding for firme, by enhabling themſelues to the ſkilfull handling of this practiſe, to be eſpecially euermore enioyned, that leauing too much prolixitie, they do endeuour to become briefe, and eſchewing too muche breuitie, they write not obſcurely, or rather ſo curtoll theyr deliueraunce as no ſence remayneth, whereunto who ſo bindeth himſelf, ſhall by reaſonable exerciſe in ſhort time, attayne to ſuch ready performance as in the partes of this methode hath bene ſo ſpecially required.

CAP. IIII.

Of comelineſſe to be obſerued as well touching the perſon as the cauſe.

TWo eſpecial notes haue alreadie beene debated, reſpectiuely to be conſidered in the framing of an epiſtle, aptneſſe of words, and breuitie of ſpeeche: nowe then to the third obſeruation, which heere I haue concluded vnder this worde *decorū*, named in engliſh comely, or that which fitteth or beſt beſeemeth how, or which way ſoeuer. This kind of comelineſſe or beſeeming (as well as in any other behauiour) beeing herein of like principall and moſt choice regard, extendeth to the conſideration of the perſon to whome, and of the cauſe whereof we meane at any time to write. In accompt of the perſon, is to be reſpected, firſt the eſtate and reputation of the partie, as whether hee be our better, our equal, or inferiour, next the lightneſſe or grauitie, as whether he be old, young, learned, vnſkilfull, pleaſaunt, ſage, ſtately, gentle, ſequeſtred from affayres, buſied: or of what diſpoſition, ſhewe, or profeſſion ſoeuer he be, that according

Decorum, what it is.

Perſon, to whome we write, and the cauſe.

thereunto, the methode of his Epiſtle may immediately be ordered.

In theſe eſtates of betternes, equalitie, or infeririour calling, the excellencie or debaſement of eche of them, ſhalbe meaſured to remayne, according to the credit, countenaunce, eſtate, or dignitie of him, from whom the letter is framed, and by ſo much the more ſhall ſurmount or be leſſened in iuſt account, by how muche the neerer or farther of, eche man is in calling to him, vnto whome hee taketh vpon him to write, wherein a man may aſſoone ouerſhoote himſelfe by beeing too muche officious, as bewray his ill nurture, in not becomming ſufficientlie obſequious.

Lightneſſe or grauitie, of thoſe to whome we write.

In lightneſſe or grauitie of a man, we ſhall chiefly haue regard to his aucthoritie or profeſſion, for neyther all thinges to all men are conuenient, nor one thing to euery man may eaſily be adapted. In one kinde wee frame our letters to olde men, in an other ſorte to young, one way to ſad and graue perſons, an other to light or yong fellowes, one platforme to Courtiers, an other to Philoſophers.

To honourable perſonages with duetye reſerued, according to theyr calling, to our betters euermore with ſubmiſſion, to our equalles friendly, to ſtraungers courteouſly, to our acquaintance familiarly, to our inferiours beningly and fauourably, to our friends louingly, to our enemies ſharpely, and nippingly, and finally to all kinde of perſons according to their eſtate gouernment, profeſſion, or qualitie.

Cauſe to be conſidered:

The perſon being nowe thus fully conſidered vppon, we ſhall then haue next regarde to our cauſe, the conueiaunce whereof ſhall reſt in the proper ſubſtaunce of all our argument to be written of: Needefull ſhall it be therfore, that the cauſe be euermore meaſured according to the parties apparance, his credite or worthineſſe, that the validitie thereof be aunſwerable vnto the one & the others goodneſſe or greatneſſe, that the intendment be ſound, lawfull, and to no euill purpoſes, that it conteine not matter of ſcurrilitie, filthie and baſe kinde of villanie, that the very *decorum* required in all kinde of writers, be herein obſerued moſt principallie. And finally, auoyding all vnſeemely and bad kind of deliueraunces erepugnant to ciuilitie, that nothing therein be found that may be deemed ill ſitting, or otherwiſe than beſeemeth a direction ſo worthie.

This *decorum*, the very direct ſquare and meaſure wherof, conduceth all thinges with ſuch exquiſite performance, as whereunto neuer afterward enſueth any iuſt reprehenſion, willeth (as *Horace* in his booke *de arte poetica* excellentlie deliuereth) that vnto euery thing bee geuen his true nature, collour and proportion, aſwel with pen as pencill, abhorring as monſtrous, and enemie vnto ſkill, what otherwiſe vnaduiſedly ſhall be portrayed or deſcribed, by reaſon whereof, whatſoeuer carryeth wyth it ſelfe a iuſt *decorum*, is ſayde to be neate, apte, and comelie, the contrarie whereof as altogeather impugned, is ſayde to be vnmeete or vnſeemely. And in ſomuch as this *decorum* is a worde among ſundrye that are vnlearned, more often repeated then manye tymes well vnderſtoode: I will ſomewhat declare what order the ſame beareth, in thys kinde of proportion. It is therefore in an Epiſtle a ſinguler *Decorum*, when of a common and meane cauſe wee yeeld common and playne ſpeeches: An *indecorum* agayne, when vppon a groſſe conceite: a trifling toye, a matter of no valewe, wee ſeeke to frame high and loftie ſentences.

Horace de arte poetica.

To a perſon of meane condition, *Decorum* willeth in wrytyng we giue a meane regard, and a great *Indecorum* it ſhalbe to a perſō of greater account, not to giue ſufficient and due regard. A matter of grauity deliuered

Decorum & indecorum.

Difference of comely and vncomely.

with weight, a matter of ſorrow reported with griefe, a matter of paſtime diſcourſed with pleaſure, a matter of follie intermingled with laughter, doe eche ſhewe the *decorum* therein contained, and what agreement falleth out in euery ſeuerall diſcription, where contrariwiſe, to a perſon ſorrowfull to write of ieſtes, to talk learnedly vnto a clown, to ſalute an olde man with childiſhe fantaſies, in cauſes of common wealth to aduaunce trifles, what thing more abſurde or greater matter of *indecorum*, canne be founde placed in any writing. I doe remember where Enblemata, Alciat. once I did ſee an *Enbleme*, of *Alciat* in counterfeit by a cunning workeman excellently depainted, and thus it was: A man by his finger on hys mouth remaining mute, yet very grauely clad, not otherwiſe deciphered but by hys apparell and countenaunce, the inſcription thus ſhewed.

Cum tacet, haud quicquam differt ſapientibus amens,
Stultitiæ eſt index linquaque voxque ſuæ.

When men ſtand mute what difference remaynes,
Twixt mad, and thoſe whom wiſedome rules at beck:
The toong it is, that yeeldes or els reſtraines,
The perfect ſhew of wit, or follies checke.

And no maruell for that follie her ſelfe layd forth in wiſedomes garmentes, who will doubt that heareth not her vtteraunce, but that her ſpeache will ſound to great purpoſe, and like to the habite importe matter of great grauitie. For this cauſe ſeeing before ſpeache hadde, which is the true note, and teſtimonie eyther of wiſedome or follie, all men in theyr ſeuerall callinges are holden indifferent, yet doe wee ſee that when ſuche men are diſcerned by theyr ſpeeche, forthwith there falleth a ſeparation, and the reuerence that all menne for the moſte part yeelde to diſcretion, maketh ſufficient apparaunce, what regarde ſkilfull vtteraunce beareth from ſuch hatefull follie. And ſith common experience (according to their effects and conditions) giueth almoſt vnto euerye perſon, what to ſaye and ſpeake, whereby they are not greatlye diſcerned, vntill in matters more waightie they are employed: yet how much more in vſe of writing, the difference thereof ſhall ſooner be made, in yeelding foorth a certaine triall of euerye mans diſcretion, according to the ſeuerall occurrents whereof he ſhall be occaſioned to endite, I leaue to euery mans practize to ſounde, and to the vnderſtanding of the graueſt to conceaue.

Now then, for ſomuch as hereby appeareth, that onlye tryall yeeldeth difference of eache mans abilitie, and what by nature he is moſt pliable vnto, whether wiſdome or follye: and that by how much the nearer each one for his indeuour, ſeeketh to attaine the perfection by ſuche means required, wherby yͤ fineness of each wit is the more thoroughly ſifted, by ſo much the more he is to be regarded, accompted of, and eſpecially commended. It ſhall behooue each one in framing his Letters (ſeeing Letters alſo are but a formall kinde of mutuall talke, both ſpeach and writing, ſeruing onely to declare a mans meaning) to indeuor according to the waight or lightnes of the cauſe to contriue his actions, that they be ſuch as wherein this *decorum* both in perſon and matter may be imbraced, and the repugnauncie thereof to be vtterly auoyded: the ready meane of which, he ſhall the ſooner attaine vnto, by diligent regarde had, and due obſeruation of thoſe three eſpeciall notes heretofore already remembred. And now to the reſidue in the diſcourſe following, touching the method of theſe Epiſtles, to be in order purſued.

Triall onely maketh difference of wiſedom or folly.

Diſtinguiſhment of generalities in Epiſtles.

Of the habite and partes of an Epiſtle.

Character of an Epiſtle generall.

Epiſtles diſtinguiſhed into general and ſpeciall.

Letters general are familiar.

SEeing an Epiſtle hath cheeflye his definition hereof, in that it is termed the familiar and mutuall talke of one abſent friend to an other: it ſeemeth the Character thereof, ſhoulde according thereunto be ſimple, plaine, and of the loweſt and meaneſt ſtile, vtterly deuoyde of anye ſhadowe of hie and loftye ſpeeches: yet neuertheles forſomuch as in the argument of a great many of them (whoſe ſeuerall diſtinctions heereafter ſhall appeare) is required a more high and lofty deliueraunce, partaking many wayes with that kinde accuſtomed in Orations, and is therefore accordinglye to be neceſſarily furniſhed with the points thereunto incident: we will for the preſent, ſort all kind of Epiſtles onely into theſe two maner of differences, the one part whereof ſhall bee ſayde to be generall, and the other ſpeciall. Vnder this title of generall ſhall bee comprehended all ſuch, as eyther for faſhions ſake, cuſtome, duty, courteſie, or other familiaritie doe ordinarilye paſſe from one part to an other, rather of a pleaſaunt conceit, or ſome other more diſtrict or ſeuere motion, then of any extraordinarye cauſe, forme, or ſubſtaunce in eyther of them contained. Such are thoſe as whom either long acquaintance or auntient familiarity, haue cauſed interchaungeably to haue performed: or fatherly reuerence, and ſeruile duetye haue bound, by graue authoritye ouer children, kindred or ſeruants, accuſtomably to be continued. Theſe, for the common and ordinary matter in euerye of them vſed, beeing vtterly exempte from anye waight or grauitye at all, are rightly termed by the name of familiar letters. They now that be ſpeciall are ſuch, the matter of whome (as I ſayd before) do admit both higher ſtile and more orderlye deliueraunce, according to the waight of the argument, in anye of them to be handled: and for this cauſe are termed ſpecial, as bearinge in them a reſolute purpoſe and intendment ſeriouſly to diſcourſe, aunſwere, implye or auoyde, any certaine matter or cauſes, importing the preſent affaires whereupon the direction is framed. Of them alſo are certaine diuiſions, learnedly by ſkilfull authours that heretofore haue bene diſtinguiſhed, the titles whereof I do omitte, in an other place then this more oportune to be hereafter remembred. Theſe as they are from the others many waies eſtranged in their ſeuerall arguments: ſo vnto the conuaiaunce and expreſſing of their cauſes, appertayneth both other order, and diuers partes in them (then in the reſidue) more fully to be conſidered. In whoſe compoſition, that there may be a perfect platforme gathethered of a more certayne proceeding, wee will as others haue thought meete, diſtinguiſhe their ſeuerall partes as they fall out to bee borrowed in an Oration.

Letters ſpeciall.

And whereas aſwell in all kind of writing and ſpeaking, wherein is or may be required any continuaunce of matter, it is very neceſſarye that whoſoeuer ſhoulde take vpon him to aunſwere the effects limited and agreeing to the ſame, be therfore ready furniſhed and prepared accordingly, it ſhall not be amiſſe herein to bring vnto the readers conſideration, what may be deemed vnto the accompliſhement thereof, eyther of greateſt furtheraunce or of moſt neceſſity, by knowledge whereof, he may be the ſooner ſetled in that hereafter maye be vnto him preſcribed to be followed. In ſuche kinde therefore of Epiſtles, exactlye and with good perfection to bee handeled, the learner ſhall vnderſtande, that there are three thinges, by meanes whereof, for the needfull expreſſing and orderly deliuerye of anye matter whatſoeuer, he muſte of neceſſitye bee furniſhed. *Inuention* firſte, wherein plenti-

Letters wherin is continuaunce of matter.

Inuention.

Diſpoſition.

Eloquuotin.

Helpes to Inuention and Eloquution.

plentifully is ſearched and conſidered, what kinde of matter, how much varietie of ſentences, what ſorts of figures, how many ſimilitudes, what approbations, diminutions, inſinuations and circumſtaunces are preſently needfull, or furthering to the matter in handling. Then *Diſpoſition*, whereby is orderly, cunninglye, and perfectlye layde downe and diſpoſed, euerye matter and cauſe in his due order, proportion & place. Thirdly *Eloquution*, whoſe efficacie in ſpeaches, neat, pure and elegant, is in the other Chapter vnder aptnes of wordes ſufficiently already deſcribed. The firſt and the laſt of theſe three, as they are greatly put forward by nature, which in ſome beeing far more curious of imitation and ſtudy of the beſt, then in other ſome, whoſe will and conceit alike, doe (by a very inſtinct) affect and couet far more baſer purpoſes: ſo beſides the furtheraunce continuallye atchieued by often vſe of reading, ſhall herein be greatly holpen, in that for the ſelf ſame purpoſe, and to the intent the learner may aſwell in his natiue tongue, know the right vſe of figures & tropes heeretofore neuer by him vnderſtood, as alſo diſcerne and vſe them, out of others and in his owne writinges. I haue at the latter ende of this booke, gathered togeather, all ſuch Figures, Schemes, and Tropes heerevnto needfull and conuenient, and there haue by ſundry familiar examples expreſſed their vſes and ſeuerall effectes, bewraying alſo vnto the learners eyes, when anye of them are vſed, and to what purpoſe in euerye of the Epiſtles following, by noting them in the margent of the ſame. In diligent conceipt and aduerting whereof, the vſe vnto the practizer, ſhall in ſhort time be found greatly auaileable, by the benefite thereby attayned.

Stile of Epiſtles ſpeciall.

Now in aſmuch as *Eloquution*, is annexed vnto the ſtile, which euermore is alſo tyed to the argument and ſubſtaunce of euerye Epiſtle: it is to be regarded what ſtile maye generallye be deemed meeteſt for the common

Sublime, Humile and Mediocre.

habite wherein each of them may ordinarily be publiſhed. In the recording whereof, we doe finde three ſortes, eſpecially in all kindes of writing and ſpeaking, to haue been generally commended. *Sublime*, the higheſt and ſtatelyeſt maner, and loftieſt deliueraunce of anye thing that maye be, expreſſing the heroicall and mightye actions of Kings, Princes, and other honorable perſonages, the ſtile whereof is ſayde to be tragicall, ſwellinge in choyſe, and thoſe the moſt hautieſt termes, commended, deſcribed, amplyfied and preferred alſo by Orators, with manye excellent Figures and places of Rhetorique. *Humile*, the loweſt comicall, and moſt ſimple of all others, the matter whereof is the meaneſt ſubiect of anye argument that may be, entermedlinge in common cauſes, aduertiſementes, and mutuall effectes of euery one, the ſtile whereof ſweepeth euen the very ground it ſelfe, and is fitteſt appropriate to our familiar Letters, for that in ſuch familiar cauſes and maners the ſame is ſoly perfected, in which neuertheles is *Sua faceties & elegantia quedam*, his certaine kinde of elegancie, pleaſaunt and neat conueiance, not altogeather to be ſequeſtred from that kind of deliuerance. *Mediocre*, a meane betwixt high and low, vehement and ſlender, too much and too little as we ſaye, in which are expreſſed hiſtories, Declamations, Commentaries, and other intermingled actions, not of any in particular, but of all in generall, this ſtile of all others maye be adopted vnto theſe ſpeciall kinde of Epiſtles.

Skilfull vſe of writing.

Thus then it followeth that whether we write familiarlye, or waightily, we muſt indeuour as neare as maye be that each be perfourmed ſkilfully, for that to neither of them may want learning, without the knowledge whereof, what ornament can there be at all of this expected elegancie? The particularities wherof included in theſe two titles of *Inuention & Eloquution*, both nature & ſkill do put forwarde as we daylye ſee by a double inſtruction. This

there-

Parts of an Epiſtle.

Exordium.

Narratio, & Propoſitio

confirmatio

Confutatio

Peroratio.

therefore ſufficing for thoſe twaine, let vs ſee what parts are ſupplied in an Epiſte, ſucceedinge in the other alſo, and ayding to *Diſpoſition*. The firſt place is *Exordium*, a beginning or induction to the matter to be written of, which is not alwayes after one ſort or faſhion, but in diuers mauers, as ſometimes by preamble, wherein eyther for our ſelues, or the cauſe we write of, or in reſpect of him, for or to whom we write, we ſtudye to winne fauour and allowaunce of the matter, ſometimes by inſinuation, wherein couertlye, eyther in reſpect that the matter requyreth long debatement, or that miſlyke maye be alreadye grounded in him to whome we direct our Letters, we ſeeke by cunning reaſons to ſhew that thc caſe ſo requyring is tollerable, or in the other that rather equitye, then ſelfe opinion muſt and ought chiefly to be waighed, in all which we vndertake to be directed by the right rule and ſquare, of common intendment and reaſon: ſometymes by a ſimilitude, wherein by manifeſting the lyke of that we take in hande to haue beene commended, tollerated, or equallye cenſured, we intende the ſame, or leſſe force in our ſelues, at their handes to bee borne withall or accepted. Then *Narratio* or *Propoſitio*, eache ſeruinge to one effect, wherein is declared or proponed, in the one by playne termes, in the other by inference, or compariſons, the very ſubſtaunce of the matter whatſoeuer to be handled. Then *Confirmatio*, wherein are amplyfied or ſuggeſted manye reaſons, for the agrauating or proofe of anye matter in queſtion. After *Confutatio*, whereby is diminiſhed, diſprooued or auoyded, whatſoeuer to be ſuppoſed, obiected or agrauated. Laſtly *Peroratio*, in which after a breife recapitulation of that which hath beene vrged, the occaſions moouing affection are immediatly concluded. Theſe are not altogether at all tymes vſed, but ſome or the moſt of them as occaſion ſerueth, eyther admitted or reiected: beſides which, others alſo are ſometimes rememmembred. The vſe whereof as in ſundrye Epiſtles they maye be deemed neceſſarye, ſhall in their ſeuerall examples heereafter purſued, appeare more euidentlye and largely.

CAP. VI.

Of certaine contentes generallye incident to all maner of Epiſtles.

Foure contents in an Epiſtle.

Salutation.

IN writing of all maner of Epiſtles, foure eſpeciall contentes are alwayes continuallye incident. The maner of Salutation, an order of taking leaue or farewell, the Subſcription, and the outwarde direction. Salutations of auntient time, were wont to be fixed, *Quaſi omen fauſtum*, a ſigne or inuiting to good hap, in the front or vpper part of the Letter: ſo did the auntient *Romaines*, and in like maner after their examples doe at this daye the moſt part of our Latiniſtes. But ſeldome or neuer (eſpecially of the learned and moſte curious writers) is the ſame in our Engliſhe directions, at anye tyme accuſtomed. Onelye this, where Letters are directed from one or more of the Councell to an inferiour Magiſtrate or perſon, or from ſome Noble-man to ſuche, whome he entertayneth not in anye degree of courteſie, or eſtate of ſocietie or familiaritie, the maner of commendations (which with vs is reteyned for an order of Salutation or greetinge) runneth lightly in the beginning of the Letter, & cuſtomably is deliuered in this forme. After our harty cōmendations vnto your L. If it be from a number of ẏ Councel to a Nobleman, or otherwiſe in the ſingular number vnto an inferior perſon as thus. After my harty commendations vnto you: wher I haue bin giuen to vnderſtand of an agreement &c.

Maner of ſalutations.

But otherwiſe writing ſeriouſly to any man, the greting if it be to one far our better is turned, to an acknowledgment of ſome kinde of duetye, or reuerent accompt, and that moſt commonly at the end of the Letter, which likewiſe in equalitie falleth out in ſuche place to be mentioned. And beeing in familiarities is adopted to no place, but beginning, middle, or ending of the Letter, all is one, as ſeemeth moſt conſonant to the vaine, and diſpoſition of the partie, and theſe alſo at all times not deliuered in the ſelfe worde of greeting or commendations, but by diuers *Epithetts* and fine conueyances, as falleth out to the matter of the Epiſtle, and the condicion of the partye to bee handled. This beeing at the ende of the Letter, there ſhall imediately follow the order of farewell, which ioyning ſo hard therevpon as it doth, we will put them both in one example of wordes and *Epithetts*, togeather with the ſubſcriptions, for the eaſier inſtruction of the learner and his better remembrance, referring the notes of euery of them to their places, where afterwardes they are vſed in their ſeuerall Letters.

VVhere and how vſed.

Epithetts.

Diuers orders of greetinges, farewels, and ſubſcriptions.

Varietie of greetinges and farewels

ACknowledging my ſelfe deepely bounde vnto your L. for manye ſundry fauours: I doe remayne in all humble reuerence. Finding my ſelfe manye wayes beholdinge vnto your exceedinge courteſies I end. Remembring how much I am indebted vnto your L. for your ſundrye benefites: I conferre the regarde thereof to my preſent imaginations, and do beſeech thereof at your honourable hands an euerlaſting continuaunce. All humble loyaltye and ſeruice proteſted vnto your honourable calling, I reſte now and perpetuallye. Fearing in ſpeaches, neuer with ſufficiencie to manifeſt the conceit I haue of your moſte honourable fauours: I ſolace my ſelfe with the remembraunce, and humbly leaue your L. to your wonted perſeuerãce. Praying the Almighty to haue your L. euermore in his gratious protection, I humblye take my leaue. Your worſhip in this, beſides manye other occaſions hauing perpetually bound me, how can I but reſte ſuch, as you haue expected and ſhall euer finde me. Eftſones recordinge my bounden ſeruice vnto your worſhip and my good Lady, I remayne as euer before. Not forgetting how manye wayes I am charged, in duetifull remembraunce towardes you, I reſt as I haue proteſted. More greeued at my miſhap and diſabilitie, then wanting eyther will or liking to doe ſeruice vnto you: I affie my ſelfe euermore vpon the acceptance of your wonted courteſie, and humbly therewithall doe take my leaue. Commending the ſafety and good eſtate of your worſhip to the almighties protection, I reſt in all dutifull regarde to the ſame. Rather deſirous to ſhew my ſelfe thankfull, then otherwiſe able in like ſort, to becomme in apparaunce ſo bountifull, I continue in full conſent, &c. Binding my ſelfe by all poſſible indeuours, neuer to be freed from the charge of ſo exceeding benefites, I wiſhe I might as I would, be vnto you in verye deed, &c. Wiſhing vnto you and yours, as much happineſſe, as my ſelfe am clogged with carefulneſſe, I ſurceaſe. Deſiringe vnto you no worſe ſucceſſe in theſe and all other your laudable endeuours, then my ſelfe haue eftſones craued in performance of my cheefeſt trauels, I recommende you to the tuition of the Almighty. Not forgetting our accuſtomed greetinges and interchaungeable well wiſhinges, my haſtye Letter taketh ende. Weighing how much you are already buſied, and not willing to keepe you further occupied, I ende my long and tedious diſcourſe, beeing in nothing exempted from wonted ſalutations and accuſtomed kinde of greetinges. Thinke not though my haſte be ſuch, but that I remember (notwithſtanding all this breuitie) how greatlye I ſtande charged both to you and yours, to whom, and all the reſt to you knowne I eftſones commend me.

Reioycing not a little at the health of you and all other our friendes, I hartelye bid you farewell. Reioycing my ſelfe on your wel-wiſhinge, and the hope I haue to be returned in ſafety I cōmend my hap to fortune, and our gouernment to the Almighty. Rendring vnto you as manye thankes, as I conceaued comfort of your good entreatinges, I leaue to detaine you. Omitting what els to be amplified in theſe or anye other occaſions I expect your happie retourne, and in hope thereof do bid you farewell. Knowing how well I loue you, the leſſe ceremonies I need to vſe in greeting you, onely you ſhall remember to your parents in moſt hartye maner to commend me.

Salute I praye you your friendes in my name, and thinke in my beſte and moſt ſerious wiſhes I neuer forget you.

My Father willed me in his behalfe to ſalute you, and all the reſte of your acquaintance heere doe moſte hartely greet you. Forget not in what ſort I haue heretofore receaued you, and thinke in the ſelfe ſame maner I doe ſtill entertayne you. My greetinges to our friende R. let not bee vnremembred, and deeme that in all my vowes I haue (vnto you all) moſt hartely wiſhed. I had almoſte let ſlippe my commendations vnto your brother, which for anye thinge I woulde not had beene forgotten, vppon whome, as of greateſt choyce, I will make my repoſing, The lyking I haue to N. maketh me heere to remember him, whoſe good demeanour as your owne, I haue in chiefeſt reconinge. My greetinges and paper haue all one ende togeather, onely our friendſhip indiſſoluble can neuer be forgotten.

Thinke how exceedinglye I haue alwayes well wiſhed vnto you, and accordingly therevnto meaſure the reſt of mine affection towardes you. Haſte compelleth me to ende ſooner then I woulde, wherein notwithſtandinge I can neuer omitte ſufficientlye to greete you, eftſoones recognizing as behooueth your eſpeciall good likinge towardes me. I ende as becommeth me.

Innumerable of theſe and ſuche like might be imagined both in greetinges and farewels, the courſe whereof beeing furniſhed with ſuche varietie as it is, I haue left the reſidue vnto the conceipt of the Reader, accompting the plenty heerein ſet downe, for anye ſtudious follower to be already ſufficient.

Subſcriptions.

And now to Supſcriptions, the diuerſities whereof are (as beſte they maye be allotted in ſence) to eyther of theſe to be placed, forewarned alwayes vnto the vnſkilfull heerein, that writing to anye perſonne of accompt, by how much the more excellent hee is in calling from him in whoſe behalfe the Letter is framed, by ſo muche the lower, ſhall the Subſcription therevnto belonging, in any wiſe be placed.

And if the ſtate of honour of him to whome the Letter ſhall be directed doe require ſo much, the verye loweſt margent of paper ſhall doe no more but beare it, ſo be it the ſpace be ſeemelye for the name, and the roome fayre inough to comprehende it, which Subſcriptions in all ſorts to be handled ſhall paſſe in this order or ſubſtaunce to be framed.

Subſcriptions with diuerſitie.

Maner and varietie in Subſcriptions.

Your L. moſt deuoted and loyally affected. Your Honours moſte aſſured in whatſoeuer ſeruices. Your L. in whatſoeuer to be commanded. The moſt affectionate vnto your L. of all others. He that hath vowed to liue and die in your Honorable ſeruice. Your L. moſt faithfull and obedient Sonne. Your Lad. louing and obedient Daughter.

Who but by your L. is only to be commaunded. Whoſe heart is your honours, and his lyfe by your L. to bee diſpoſed.

He that lyueth not but for your worſhip, and to doe you ſeruice.

Whoſe regarde ſtretcheth vnto your worſhip more then vnto any others.

He that vnto your worſhip hath vowed to becomme moſt aſſured.

Whom none haue euer ſo much bound, as the deſertes of your L.

Your Lordſh. in all humblenes. Your honours euer to bee commaunded. At your worſhips gentle commaund. Your Lad. moſte bounden and affectionate. At your honourable direction. Alwayes attendaunt vpon your L. pleaſure.

Your worſhips in all good accompt. Yours euer louing and moſte aſſured.

To none ſo much as your ſelfe. He that in all accompts tendreth your welfare. Whom by your only courteſie you haue euer conuinced.

The ſame which I expect from you, and not otherwiſe.

Such as I am, or as you wiſhe to finde me.

He that in his likinge is onelye yours. Whome you haue euer knowne, but neuer approoued.

Whoſe liking onelye accompteth of your worthyneſſe.

Suche as you haue euer founde mee, and not otherwiſe, *Subſcriptions with diuerſities.*

wiſe. Yours in whatſoeuer to bee employed. More charie of your welfare, then carefull of him ſelfe. Yours as you like to haue me. Yours faithful and euer aſſured. Yours or not his owne. He who found you but neuer knew you. He that once fauored you, but ſithence hath vowed neuer to regarde you. Whoſe liking by your ingratitude hath beene quenched. In whoſe accompt you once were, but now abandoned. Who once wiſhed to loue, but coulde neuer hate thee. Whom thy deſerts haue made an enemye. Whom hereby you may winne, if you liſt for euer to become a friend. To each one louing, but of thee moſt charie. Whoſe hart ſhall fayle in any thing, ſooner then in conceipt towards thee. He whoſe in loyaltye thou dideſt proteſt to bee. Who liueth not but to purſue thee. Who euer looked on, but neuer loued thee. The ſame as you left me. Such as you ſaw when you parted from me. The ſame and none other which I haue euer ſeemed to be. Whoſe word hath bound him, and faith ſhall aſſure him. Yours moſt affectioned. Yours deuoted till death. Yours whilſt life ſwayeth in mine inward parts. Yours as farforth as any others, &c. with many other applications, whoſe *Epithets* are infinite, and rather vpon the cauſe ſuggeſted then otherwiſe, to be euermore added, altered, or couceaued. Theſe as the others may onelye ſuffice for the preſent purpoſe, referring what to be expected, to the regarde of a more curious or delicate inuention.

Acknowledgment of dutye in the Exordium.

And heerein I thought good to aduertize the learner, that ſome-times it falleth out, that this acknowledgment of duety, mentioned in the beginning of the greetinges and farewelles, is in diuers Letters expreſſed in the foremoſt part, and the *Exordium* thereuppon framed (for that the ſame in truth is one of the partes thereunto belonging, effected in the perſonne or condition of him to whom we wryte) which to doe, if in his writing alſo the ſame may be deemed neceſſary, he maye then vſe ſome other order of Farewell or taking leaue, eyther by imitation of others, or if he thinke meete, what herein els preſcribed, conſonant and agreeing to the ſtate and reputation of the ſame partie to whome he wryteth. Now then ſhall follow the directions, which on the outſide of euery Letter (the ſame beeing made vp and ſealed) are for the moſte part infixed, and commonly are termed by the name of Superſcriptions.

CAP. VIII.

Of Superſcriptions and directions.

Superſcriptions & directions of the Romaines.

Amonge the auntient *Romaines*, when learning firſte grew vnto ſkilfull perfection, and men firſt deuiſed excellentlye to write, there then beganne to be extant in memorye, diuerſe formes of wrytinge immediatelye, by the name and title of Epiſtles, to be publiſhed to the poſteritie. In the directions whereof, animated as I thinke with the virtues of their parents, and accompting it (as in truth it was then ſo reputed) to be a great honour vnto them, to be intituled with the adopted name of the principall authour of their families, they ſought no farther ſtile of magnificence, but (were his parentage neuer ſo ſtatelye or honourable) beeing therewith contented, did onely vpon ſuch regarde intitle their directions. For who that hath beene but ordinarilye acquainted with the hiſtories of their actes, but knoweth and hath read, with what reuerence, thoſe tymes (greedye of virtue, fame, and glory) entertaigned the honourable deſertes of ſuche, as for the common-wealth and publique aduauncement of the ſtate, haue eyther aduenturouſlye hazarded, or couragiouſly

ouſly

ouſlye loſt, a frayle, vncertaine, or tranſitorie lyfe, to the intent to purchaſe vnto their Countrye quiet, honour, or victorie, and to them ſelues and poſteritie, eternized fame and euer flouriſhing glorye. Neither was their countrye vnkinde vnto them heerein, which for their ſakes, and for the reuerend regarde of their virtues, haue compenſed the loue which to their parentes they coulde not ſhew to their children and ſucceſſion in many degrees after them.

Such were the families of the *Gracchi, Fabii, Cornelii, Hortenſii, Horatii, Metelli, Æmilii, Scipiones,* and *Fabritii*. Whereby I coniecture, that the cuſtome heereof, by ſuch emulation adorned, became afterwardes a dignitie, and ſo ſucceeded in honour to euery poſteritie.

Those *Romaines* therefore, vſed onelye in the front of their Letters to write firſte their owne names, titles adoptiue and ſurnames, after that, his to whom they wrote, and laſtly their ſalutation or maner of greetinges, giuing alſo like additions vnto the other as to him belonged, whether it were by familye, office, or ſome other dignitye. And this was the forme. *M. T. Cicero. M. Varroni Sal. Dicit,* or *C. Cæſar: Cornelio Balbo ſalutem dicit*. But that cuſtome, according to the antiquitye of the tyme, is longe ſince worne out, and theſe dayes and ſeaſons haue induced vnto vs for euerye eſtate of callinge, a more ſtatelye reuerence, according to the dignity and worthynes of the ſame.

The reuerend Maieſty of Emperours, Kinges and Princes, beeing aduaunced with a more excellency and ſupreme magnificence. The names of Dukes, Marquiſes, Earles, Barons and other Magiſtrats, with more ſolemne and honourable titles.

The offices of Eſtate and places moſte Noble, amplyfied with larger honours, and names accordaunt

Diuerſitie of eſtates.

to their ſeuerall dignities.

And albeit few are the nomber, that heerein ſhall be occaſioned to occupy their penne, but (knoweth or almoſt euerye day) may vnderſtand the formall application of euery perſonages honour or worſhip: yet in ſo much as all ſorts are not perfectlye ſkilled, nor euery man lyueth in place ſo conuenient to vnderſtand it, and that it hath been parcell of a preſcribed order ſo to doe, by thoſe that haue wrytten the lyke method. I will ſet downe ſo many examples of eſtates for directions, as to the matter and purpoſe hereof maye be adiudged conuenient, beginning from the higheſt, that are or haue beene, latelye accuſtomed in our common-wealth (the ſoueraigne Maieſty excepted) vnto the meaner and moſte ordinarye vſed, and in preſent practize amongeſt vs. And firſt with the dignity of Archbiſhop, to whome in this ſort we frame our direction.

Directions to an Archbiſhop.
Biſhop.
Duke.
L. Chauncellor.
L. Treaſorer.
Earles and in office.
Lordes.
Knights of the priuie councell.

To the moſt reuerend Father in God, the L. Archbiſhop of Caunterbury, or Yorke, Primate of England, and Metropolitane, his very good grace. To the right reuerend Father in God, and my very good L. the Lorde Biſhop of London. To the hie and mightye Prince T. Duke of B. his moſt noble grace. To the right honorable and my eſpeciall good L. the Lord Chauncellor, or Lorde hie Treaſorer of Englande. To the right Honourable the L. Marquiſe of W. Earle of Wilſhire, &c. To the right Honourable the Earle of L. Lord liuetenaunt for her Maieſtie in the, &c. To the right honourable the Earle of H. Lord Preſident of her Maieſties moſt honorable Councell eſtabliſhed in the North. To the right Noble and my ſingular good L. the Lorde B. one of the L. of her highneſſe moſte honourable priuie Councell. To the right honourable ſir W. M. knight, Chauncellour of her highneſſe court of Ex. and of her Maieſties moſte honourable priuy Councell. To the right honourable and my ſinguler good L. and father, or Lady mother, the Earle or Counteſſe of N. To the right honourable and my very good Lady, the Lady A. Counteſſe of W. To the moſte noble Lady, and Paragon of all vertue, the Lady M.H. one of the daughters to the deceaſed right honourable Counteſſe of P. To the prudent and vertuous Lady endued with al ſingularitie, the Lady F.D. To the moſte noble and towardly young gentleman G. T. ſonne and heire, or one of the ſonnes to the right honourable L.D. To the right honourable ſir R.D. knight, L. Mayor of the Citie of London. To the right worſhipfull W.F. Eſquier, ſergeant at law, and Recorder of the Citie of London. To the right worſhipfull W. L. Eſquier one of the Iuſtices of her Mateſties Court of common Pleas. To the right worſhipfull and my ſinguler good Lady mother, the Lady, D.H. To my very good father, W.C. merchaunt of the Citie of B. To the worſhipfull his eſpeciall good Maiſter M. R. Merchaunt and Alderman of the Citie of L. To my ſeruaunt R.D. at C.&c.

Knight of the priuie Councell.

Counteſſes.

Ladies.

Gent. of eſtate.

L.Maior.

Recorder.

Iuſtice of peace.

Ladies of worſhipp.

Merchaunt.

Alderman.

Seruaunt.

Other examples beſides theſe were needeleſſe to ſet downe, for that if any alteration at all happen herein, it is by reaſon of familiaritie, addition of offices, or change of titles. Onely let herewith be noted, that when letters doe paſſe from ſome number of the councell, or from anie L. of the ſame, to a noble man or knight, theſe directions of honour and worſhip are ſeldome vſed. But rather thus. To our very good L. Sir I. P. Knight. L. Deputie of Ireland. To our very louing friends, the L. Mayor of the Citie of L. and W. C. and R. P. Aldermen of the the ſame. To my very good L. the L. T.H. To my very louing frend, ſir T.P. knight. To our very louing friends ſir R.S. knight, Cuſtos rotulorum of her Maieſties Count. of B. and R.W. and S.P. Eſquiers, Iuſtices of peace of the ſame ſhyre. The like directions alſo are

Directions from the Councell, thus framed vſed of an Earle, to anye of theſe eſtates to hym inferiour in callyng, and of a Baron to a Iuſtice of peace, but if he be a knight, he will commonlye adde vnto hym hys title of worſhippe. After whiche titles or directions thus framed, it ſhall behooue (eſpecially in the vſe of the foremoſt) to ſet down the place, of dwelling or abode, as at the Courte or els where. At N, P. or D. geuing the name of the place, Mannour or houſe, where hee remayneth, to whome the ſuperſcription paſſeth, and ſo is the direction made perfit.

CAP. VII.

Additions of other thinges in this methode to be conſidered.

Opportunitie.

Hurt of raſhneſſe.

NOWE after all theſe partes herein mentioned to be conſidered, remaineth yet ſome fewe poyntes, whiche I haue not thought good to paſſe vnremembred. A ſpeciall note to hym that would deſire to be harkened vnto in his writing, in any wiſe to haue regard to his oportunitie, which in the chapters before layd downe, I haue ſondrie times concluded vnder the name of time. Neyther is the ſame time herein alleadged of ſuch conſideration, to bee eſteemed of ſmall regard, but rather in affayres importing the ſame, to be accompted of great weight. For that I haue ſeene ſome, and heard of manye, that by fauour of honourable and worſhipfull, beeing in ſtate to haue obtayned great matters, haue notwithſtanding by theyr great raſhneſſe, and not aduerting tyme conuenient, to require what they would, at the leaſt beene of all hope of benefite vtterly diſpoſſeſſed. It is ſtraung to ſee the ſhameleſſe condition of ſomme, and yet a thing that my ſelfe haue many times noted, yea euen in thoſe of reaſonable accompt, whoe hauing large and great habilitie to wade thorough the weightieſt of theyr cauſes, wyth honeſt quiet, and ſufficient contentment, yet conceauing a delight, neuer to be ſequeſtred from ſome toyle of the worlde, will ſtill bee cloyed with many thinges, as it were of purpoſe to occupie themſelues, and with theyr continuall bayting, to inure theyr friendes: In the courſe whereof the burthen of theyr vnprofitable acquaintaunce, becommeth ſo weariſome and tedious, that to hym that preferreth his competent quiet, before a ſuperfluous & vnmeaſurable encrochment, it might ſeeme more tollerable to paye out of hys owne purſſe, for all the aduiſe, countenaunce, and pleaſure that in a whole yeare might bee reaped for him at the handes of ſome other, then but for the ſpace of one weeke to be peſtered with his meſſages. Yea, it is a payne but to reade the lettters of ſuche a one, ſo intricate, ſo importunate, ſo peeuiſhe, ſo balde, and therewithall, ſo endleſſe are the progreſſions of the ſame whereof not one in a week, but foure or fiue in a daye, ſhall ſometimes come courſing one after another, becauſe hee to whome hee writeth may ſtand the more aſſured, neuer to bee lefte vnoccupied. Hath not a man thinke you, a fayre iewell of ſuch an acquaintance? eſpecially when his nigeneralitie ſhalbe ſuch, as he had as leue (for all this) ſee him hanged almoſt, whome hee thus toyleth, as he ſhould fare but the value of ten ſhillings the better by him, I meane that of his owne franke will the ſomme therof ſhould drop out of his own purſe to his ſafegard. But ſuch as theſe, ſtanding in the moſte worſte degree of ſo deteſtable and ſhameleſſe importunacy, let them reſt, and wee in the meane tyme may admit this regard, that hauing to doe with our betters, touchyng oure affayres wee are by duetie, eſtraunged from anye

Reprehenſion of importunacye of ſommer.

Ill kinde of letters.

Force of opportunitie.

No ſortes to be too much importuned.

His leyſure to whome we write.

His humor and affectation.

VVant of opportunitie.

kinde of tediouſneſſe wherewith to purſue them, bee it with our equalles, humanitie will not permit it, and ſtanding with our inferiours, bountie and courteſie wil neuer allow it. And when as by anie occaſion, we are with writing to commend our letters to any one, before our ſelues preferred in greater accompt, needful ſhall it be that meaſuring the ſtate of our cauſe with the weight of hys calling, we eyther diminiſhe or amplifie the ſame as by the one may be vrged, and by the other tollerated, knitting what we would (when leyſure may not attend it) in as ſhort deliueraunce as may be, and (hauing ſcope of allowance) to confirme it agayne in as weightie ſorte as can be. The humor likewiſe and accompt of the partie to be vnderſtoode, ſhall not be a little furthering, as whether he be delighted with ſuche continuaunce of argument, or taketh pleaſure in ſhorte ſentences, whether hee would be ſued to with difficultie, or commended by entreatie, whether he affecteth pleaſaunt vtteraunce, or is amated with grauitie, whether he taketh felicitie in well doyng, or affordeth it hardly. Requiſite it is, that whoſoeuer taketh vpon him an entraunce into any ſuch endeuour, be wel aduiſed of all theſe, the rather to purchaſe that opportunitie which otherwiſe at moſte handes hee may perchaunce attayne but very ſlenderlie. For ſuppoſe the matter ſtoode to bee handeled betweene my reaſonable acquayntaunce and me, beeyng ſuch, whome perchaunce I hold in ſome degree of familiaritie, it might happe, that for the good ſuppoſe and credite I haue with hym, he would doe much in a cauſe for me, wherein if vnaduiſedly I ſhoulde preſſe hym, by vehement writing, without reſpect of the preſent opportunitie, twentie to one but it might fall out, that he woulde vtterly deny me, by meanes wherof, I ſhould euer after become fruſtrate of any hope, to attayn from hym any courteſie. Opportunitie therefore is many times of greater force, eyther to commend, or vtterly diſable the ſomme of eche mans habilitie,wherin care is chiefly to be had,that when thoſe to whome our affayres are annexed remayne moſte buſie,we doe proſecute them with leſſe vehemencie. And in like manner when leyſure ſerueth,that a man writing or importuning may bee regarded, not to ouerpaſſe by too muche negligence, what with eaſe and ſmall ſolliciting may bee obtayned, yet this to be done with ſuche conſideration of the matter and partie,as that we forget not (if occaſion ſo requireth) that rather by bountie or other courteſie,our requeſt is to bee harkened vnto, then by vayn challenge of any other reſpect tending to an inforced duetie.

Oportunitie wherein it conſiſteth

An other thing which I thought good to giue in notice, is, to admoniſhe the learner to auoyd in his writing, the giuing forth of anie vnuſed wordes, or confuſed kinde of deliuerie of anie thing, the phraſe whereof impugneth the meaning of the writer, or is improper to the ſence or matter in handling,or vnfitting the ſtate of the partie to whome it is directed. As for exaumple, one that ſomtimes intended not a little of hys owne inuention, tooke vppon hym to write a loue letter to a woman of very meane reputation. In which after he hadde drawne God *Cupid* by the name of the *blinded boy*,from thoſe parts of fauour that neuer were in her,and ſhewed himſelfe muche paſſionate for the loue he ought her,he concludeth the matter in this ſorte.Thus crauing your lawfull beneuolence, in not me reiecting, your aunſwere comfortable and not intollerable,&c.The woman not accuſtomed to ſuche hote entertainment, and rather bluntly before tyme purſued, then daintily entreated,began hereupon forſooth to waxe coy, and to intend great matter of her ſelfe,and vauntyng her fauour at a higher rate,thē he belike ſemed afterward willing to become a purchaſer of,remayned as ſhee was, and himſelfe at hys more profitable ſtudies.The concluſion of his letter was very improper, in ſomuche as requi-

Vnuſed wordes and confuſed deliuerie to be auoyded.

VVordes improper and impugning the ſence.

ring liking by the name of beneuolence, he doth miſpriſed his owne demaund, and ſeemed to induce a worde more ſounding to a charitable reliefe, or courteous contribution of money, then to any ſuch purpoſe as hee ment it. Beſides your aunſwere comfortable and not intollerable: If theſe had paſſed in a ieſt it had bene more conuenient, but vſed bona fide, it was too too bad, eſpecially reſpecting the partie what ſhee was, from whome one would haue ſuppoſed, that ſuche a one as himſelfe, coulde neuer haue receaued (but by too muche tolleration) anye diſcontentment at all. This errour wee ſee is not onely common to the vnlearned, for aſwell this one, who in his profeſſion (as I was informed by hym that ſhewed me the letter) was well reputed of, but alſo ſome of the forwarder ſort, onely by affection of wordes, whiche they haue vſed, haue bene miſliked and yet learned inough. Among which a doctor of phiſicke long ſince, intending to bee very eloquent in wordes, and ſuche as euery Carter ſhoulde not conceaue of, began an Epiſtle to a booke by hym publiſhed in this ſort.

Errors common to the learned as well as the vnlearned.

Egregious Doctors, and mayſters of the eximious & Archane Science of Phiſick, of your Vrbanitie exaſperate not your ſelues againſt mee, for makyng of thys little volume of Phiſicke. Conſidering that my pretence is for an vtilitie and a common wealthe. And this not onely, but alſo *I* doe it for no detriment, but for a preferment of your lawdable ſcience, that euerie man ſhoulde eſteeme, repute and regard the excellent facultie. And alſo you to bee extolled and highly preferred, that hath and doth ſtudie, practiſe and labour this ſayd Archane ſcience, to the which none inartious perſons, can nor ſhall attayne to the knowledge: yet notwithſtanding fooles and inſipient perſons, yea and manie the whiche doth thinke themſelues wiſe (the which in this facultie be fooles in deed) will enterpriſe

A ridiculous maner of writing.

to ſmatter &c. Was there euer ſeene from a learned man a more prepoſterous and confuſed kind of writing? forced with ſo many and ſuch odde coyned tearmes in ſo little vttering? But ſurely the man did it of a great cenceite, for as appeareth by the courſe of all his Epiſtle following, his wittes were ſo peſtered with an angrye miſlike, of the bad demeanour of ſome vnlearned vſers of his ſcience as he thought with himſelf that euery botcher ſhould not be able to vent him, but he ſhould be a man of ſome reach at leaſt, that he Neuertheleſſe how wiſe ſo euer Goode his imaginations: this one thing doe I knowe, that diuers to whome I haue ſhewed the book haue very heartily laughed in peruſing the partes of his writing. For theſe egregious, eximious, vrbanitie, and exaſperate although the wordes be in ſome ſort tollerable, yet becauſe anye of them almoſt are amonges vs neuer or very rarely vſed, and in this writing two of them eſpecially very vnproperly placed, the maner whereof ſoundeth nothing pleaſaunt. In ſo muuhe as exaſperate is propperly to ſette him in a farther rage, that is alreadie furiouſly bent in a thing, and beſides by the action of an other manne then himſelfe, who as it were of a reſolute will, and meanyng woulde goe about to procure it, ſo that it may be well ſayde, he did exaſperate his furies the more, by inducing ſuche a ſpeache, or ſuche an acte) but it cannot bee ſo properlye required, exaſperate not your ſelfe for ſuche a thing, eſpecially when I am not therewith ſo muche as in anye miſlike already, which no man can at any time be, without he firſt know an occaſion. your Vrbanitie likewiſe being deriued of the latin worde Vrbanus, whith is ciuile courteous, gentle, modeſt or wel ruled, as men commonly are in cities and places of good gouernment, whereof that word taketh his originall, yͤ word is not cōmon amongſt vs, nor ſo apt to yͤ ſence as if he had ſaid, your curteſie, your modeſty, & ſo it might run thus:

A ieſte.

Vrbanitie and exaſperate vnproperly placed.

Definition of exaſperate.

Of Vrbanitie.

Let not your courteſies bee agreeued agaynſt me, or Let it not be offenſiue to your modeſty, that for the beneſite of a great many, I haue publiſhed this volume of Phiſicke. The ground was very good, for his intendment was, that the cauſe belonged to a common wealth, wherein if anie particuler commoditie ſeemed to be leſſened, wiſe men and ſuche as were more ſtudious of theyr countries good, then of theyr own peculier gain, ought not to be offended. Then ſayth he: And this not onely, but alſo I doe it for no detriment, &c. What confuſed deliueraunce is this? how muche more orderly thus, whiche ſoundeth alſo more to his meaning. And this alſo reſpected, in that I doe it not for anie detriment vnto you, but for a preferment of your lawdable ſcience. Then his comming in with arcane ſcience, Inartious, fooles, and inſipient perſons, hadde it not bene leſſe improper if hee had ſayd profound ſcience, and vnskilfull or vnlearned, for Inartious, and to haue cõtented himſelf with his fooles, without adding to the ſame, inſipient perſõs. Laſtly he proceedeth: And many the which doth thinke themſelues wiſe (the which in this facultie are fooles indeede) will enterpriſe, &c. Here is, the whiche and the which, a phraſe neuer with vs accuſtomed, nor with any good writer in his tyme (whiche was not manie yeares ſince) the ſence whereof might in this ſorte more plainly be deliuered. And many who in theyr own opinion doe ſeeme verie wiſe (but therein are in truth verie fooles) will enterpriſe, &c. But of this inough, for that I think it now high time to proceede to the reſt, theſe two examples being ſufficient to admoniſhe the learner, of the congruitie of his ſpeeches and ſentences, with good phraſes that be moſte agreeing to the meaning, and not improperly, to be deliuered, whereby he ſhal auoyd the like error, and abſurditie in conueyance hereby expreſſed, and already ſo much reprehended.

Correction.

The

CAP. IX.

The diuiſion of Letters, and vnder what titles al ſortes of Epiſtles are contayned.

SOmething haue I digreſſed in order, contrary to that my former determination, yet not altogether from the matter or purpoſe hereby intended, in aſmuch as the effectes of that I haue deliuered, is onely to induce the reader into an abſolute and ready platforme, of ſound and perfect inditing, and as neere as any diligent foreſight may aforde, to lay down What eyther beſt beſeemeth or in any wiſe impugneth the ſame, Herein could I haue diſcouered vnto you manye other imperfections that ſondry times haue appeared vnto me in diuers writinges, the circumſtaunces whereof, I willingly doe omit, for that the carefull imitator of well doing, ſhall by this already ſayd, with good animaduerſion eaſily finde out his owne diſabilitie, and wherein hee varieth from anye perfection, (examples in our engliſhe toong thereunto leading, and thoſe of excellent good penning being ſo plentifull as they are) which as it were by a line may conduct him, to the reformation or redreſſe of what ſoeuer offenſiue in anie part of hys writing. Now therefore leauing all other by-pathes, wee will directly proceede vnto the orderly deliuery and laying out of oure ſundry formes of Epiſtles, the number whereof ſorting from the varietie of euery ſeuerall fancie, may bee ſuppoſed (as they are indeede) to be infinite. Neuertheleſſe as farre forth as the moſt learned diſcouerers of the chiefeſt perfection therein, haue hetherto left vnto vs, wee will by theyr imitation, limit our two diſtinguiſhmentes before remembred, vnder their ſeuerall titles to be deuided. Firſt

Formes of Epiſtles.

Diuiſion of Epiſtles.

Foure kinds or titles demonſtratiue, Deliberatiue, Iudicial and familiar letters.

Partes: Demonſtratiue.

Deſcriptory

Partes. Deliberatiue.

Partes Iudiciall.

Partes. Familier.

those Epiſtles therein mentioned to bee ſpeciall, for the ſpeciall vſe and obſeruation of them contayned, wee will deuide vnder yͤ names & perticularities of *Demonſtratiue*, *Deliberatiue*, and *Iudiciall*. The others termed generall in reſpect of the generall matter in them accuſtomed, ſhall paſſe as thei did before by yͤ name of *Familiar letters*. This *Demonſtratiue* kind taketh hys name of Deſcriptiō, maniſeſtatiō or relation of any thyng. Vnder whiche title are comprehended all manner of Deſcriptions of Regions, Countryes, Citties, gouernementes, ſtates, buildinges, fieldes, gardens, riuers, vallies, parkes, hilles, walkes, proſpectes, and what ſoeuer other like pleaſures delightes, and commodities: according to theyr worthineſſe, goodneſſe, ſtatelineſſe, value and ſtore: but chiefly, and wherin they take theyr greateſt force, do beare in them all aduertiſementes of perſons, manners, conditions, applications, differences, affections, inclinations, or any other qualitie, ſubſtaunce, or vertue, incident to lyfe or humayne gouernement, tending to the prayſe or diſprayſe of them or any of thē. The ſortes wherof vnder this kind contayned are *Deſcriptorie*, in which is deſcribed any thing whatſoeuer, *Laudatorie* reſting in prayſe, & *Vituperatorie* whiche hath in it the diſpraiſe of a thing. The *Deliberatiue* kind cōcludeth *Epiſtles Hortatorie*, & *Dehortatorie*, *Swaſorie*, & *Diſſwaſorie*, *Concilatorie* & *Reconcilatorie*, *Petitorie*, *Commendatorie*, *Conſolatorie*, *Monitorie*, and *Amitorie*: *Iudiciall* comprehendeth *Accuſatorie*, *Excuſatorie*, *Expoſtulatorie*, *Purgatorie*, *Defenſorie*, *Criminatorie*, *Exprobatorie*, *Comminatorie*, *Deprecatorie*, *Inuectiue*, and *Complayning*. Now those that be *Familiar*, haue theſe ſeuerall kyndes: *Epiſtles Narratorie*, wherein wee expreſſe to thoſe that are farre from vs, the affayres that preſently are in hand with vs.

Nuntiatorie, wherein wee aduertiſe the newes of any publike or priuate matters vnto our friendes. *Gratulatorie*

is

in whiche wee teſtifie our gladneſſe for the recouerie, returne, benefites, aduauncement, good happe, or likyng of our friendes. *Remuneratorie*, whereby wee giue thanks for courteſies, benefites, or good turnes receaued, or care or other liking had or ſhewen vnto vs. *Collaudatorie* by meanes whereof we recommend the name, perſon, vertue, worthineſſe, actiuitie, valure, or what ſoeuer, of any one to preferment or other ſeruice to be adapted, *Iocatorie*, wherewith, by a pleaſant and ſweet kind of deliuerie of ſome prettie ieſte or delicate conceite, we recreate the mynds of them, to whome we write *Preſtolatorie*: Wherein vppon conſideration of the honour, valure, worthyneſſe or vertue of ſeme one, we tender vnto hym our ſeruices and attendaunce *Obiurgatorie*: In whiche we rebuke the ill demeanours of oure Children, ſeruauntes, kindred, friendes, or acquayntaynce. To theſe are manie letters *Reſponſorie*; and other Applications, the titles whereof are not certayne, but examples and occaſions plentifull. All whiche I referre to theyr ſeuerall places eche one as they followe in hys kinde to be ſucceſſiuely deliuered.

CAP. X.

Epiſtles Deſcriptorie and the partes thereof.

Forſomuche as in Deſcriptions, are onely declared and ſet foorth at large, the manner, order, ſtate, gouernement, proportion, goodneſſe or value of anye thing: the epiſtles conſiſting ſolie therof, be cõmonly without additiõ at al, either of praiſe or miſlike, or any other intendmẽt, in reſpect wherof

Partes in an Epiſtle deſcriptorie.

Compariſon of the writer and painter.

Painter.

VVriter.

Ptolomie and other writers. *De ſitu orbis.*

they might in any one iote vary from that title of Deſcriptorie. The force hereof comprehendeth chiefly a narration thorough out, in which is contayned (by laying out the ſeueral partes therof) a perfect and playn demonſtration or deſcriptionof any thing: In theſe ſorts of Epiſtles, the excellencie of the writer, and paynter concurreth in one, who the more that eche of them ſtudieth by perfection, to touche all thinges to the quicke, by ſo muche the more nearer doe they bothe aſpire, to that exquiſite kinde of cunning, that in eche of theſe differences, is abſolutely to be required. The curious paynter in drawyng a perfect peece of Lantskip, preſenteth many thinges vnto the eye, the conceite whereof is marueilous, for wyth great admiration we doe there ſeeme to beholde, the moſt pleaſaunt and goodly vallies: woodes hye, and decked with ſtately trees (ſome toppes wherof the winde ſeemeth to wreathe and turne at one ſide) then goodly riuers, hye wayes, and walkes, large ſituate and hie climing hilles and mountaynes, far proſpectes of Cities, Steeples, and towres, ſhips ſayling on ſeas, and waues blowne vp aloft, the element cleere, fayre, and temperate, with ſome ſhining beames ſhadowing, and ſpreading ouer all theſe, wherein ſeemeth the delight ſo rare, and climate ſo perfect, as verye deſire prouoketh a man to gaze of it, as a thing in preſent life, and moſte certayne viewe. And doe I pray you, our excellent writers degenerate at all from any parte of theſe? doth not the learned Coſmographer in acquainting vs with the vnknown delightes, ſituation, plentie and riches of countries whiche we neuer ſaw, nor happely may euer approche vnto, admire vs oftentimes and bring in contempt, the pleaſures of our owne ſoyle, and manye tymes a hudge woonder, of the vnhard ſecretes neuer before reported of, the incredible operations of diuers thinges, and ſtate ſo high and magnificent, ſuch as the very diſcription and liuely deliuery whereof, maketh vs beleeue that our eyes doe almoſt witneſſe the ſame, and that our very ſences are partakers of euery delicacy in them contayned. But omitting the weight hereof, cōſiſting in theſe worlds of ſuch ſtrange accompt, wͭ what fine inuention doth *Virgill* many tymes in his *Aneidos*, and with how much varietie deſcribe vnto vs the tides of the morning? how greatly in his firſt booke doth he amuſe the reader, with the lamentable ſhipwracke and euen then (as it were) appearing ſurges, and intollerable turmoyles vpon the ſea happening to *Æneas*: what darcknes, what tempeſtes, what riſing and deepeſt fall of waues agayne, what windes, what mingling of heauen and earth togeather doth he there relate: Then after, his arriual on ſhore and preſenting to *Queene Dido*, how is the deſtruction of *Troy* in the perſon of *Æneas* to her deſcribed: In the fourth booke likewiſe what an excellent deſcription maketh hee of *Fame*: howe ſheweth hee the banquet by the *Queen* to *Æneas* made, & how liuely is the ſtate and magnificence thereof deliuered? Innumerable of theſe, both from him and the Tranſformed ſhapes of Ouid coulde I heere recorde, the excellencie of eche being ſuche, as by the forcible vtteraunce thereof, breedeth as great delight as aſtoniſhment vnto the curious ſearcher of the ſame. And in aſmuch as I haue vndertaken to conduct the learner by example, howe to behaue himſelfe in ſome ſorte herein, we will proceede with our *Epiſtles Deſcriptorie*, the firſt whereof following, ſeemeth to bee ſent from a traueller to a friend of his in England, the matter whereof enſueth.

Virgill in his Æneidos.

Ouidii Metamorphoſeo.

Example.

¶ *An example of a letter Deſcriptorie* wherein is particularly deſcribed, an auntient Citie by laying downe *the ſeuerall partes thereof.*

Letters Deſcriptorie of places and things.

Exordium.

MY good vncle, the remembraunce of your charge geuen me, and my promiſe to you made at my departure out of Englande, bindeth mee, (at my nowe beeyng in quyet, and with good leyſure ſetled in *Germanie*) I ſhoulde returne the ſame agayne, with my accuſtomed and dutifull regard, in ſorte as I haue euer indeuoured my ſelfe to doe vnto you.

Narratio.

It may then pleaſe you, that remayning with my L. the Duke but a fewe dayes at *Geneua*, wee haſted thence to a Citie caled *Norrumberghe*, being Imperial, ſituate in the high partes of *Germanie*, where ſithence, wee haue almoſte continually remayned. And albeit I coulde ſomewhat write vnto you of our paſſages through diuers places of the Country, yet inſomuch as there is no part therof ſo memorable as this Citie wherin we now remayn, the deſcription thereof at this preſent may ſolie content you. The Citie therefore as it ſeemeth is moſt auntient, and as manye doe ſuppoſe and affirme, at that tyme when the countrey was firſt in ſubiection to thempire of *Rome*, was builded by *Nero* the Emperour, and of him taketh hys name, as *Norumbergh*, in ſignification, *Neroes Berghe*, and ſo much the rather doth it appeare, by ſundry auntient monuments therin yet remayning.

Scituation.

The Citie (beſides that it is ſituate in a moſt delicate and pleaſaunt ſoyle, wooded and watered moſte plentifully on euery ſide, with goodlie trees, fayre and delicate riuers and ſprings) is both of great ſtrength in the walls of the ſame, and plentifully builded with high & ſtately towres on euery part. The edifices of the Citie are rare, & of moſt ſumptuous and ſtately appearance, inſomuch as there is no one houſe in any row that exceedeth an other in height,but all of them builded leuel,by a very geometrical proportion. The inſides are not more poliſhed with riches,& ornaments of great beautie, then the outſides with brauerie,the very fronts of all which,aſwell of rich as poore, are moſte curiouſly emboſſed in a hard kinde of ſubſtaunce (ſuche I thinke as is oure plaſter of Partis) Deckinges. with artificiall and liuely pictures,containing hiſtories of diuers memorable,and ſtrange effectes,& that with ſuch wonderfull excellencie,as any wayes may be conceiued.The coſt hereof is continually mayntayned, repaired, enlarged, and preſerued,by a generall contribution of the moſt worthy and honorable of the city. Beſides, the coullours ſo freſhe,ſo braue, and delicate layd in oyle, for defence agaynſt weather, wherewith they are beautified, and ſet forth,are very ſtrange.The ſtreetes are wide,fayre,and excellently well paued. Streates. The ſtone they vſe for the moſte part is marble,white,gray, and black,wherof is great plentie,beſides other kinds, which very wonderfully they cut and ſquare in diuers ſmall proportions artificially poynted and ſhaped. The houſes are not high,but backward built, and inwardly large. This citie retayneth yet the auntient gouernement of the *Romains*,for at this inſtant,they haue their Gouernment. *Conſuls,Tribunes, Senators, Pretors, Quæſtors, Ædiles*,and other interchangeable offices as ſometimes had *Rome*, being in her greateſt proſperitie. The attire alſo alyke to their dignities of all ſortes of honourable perſonages,accuſtomed to their callings.Playn are their habits for the moſte part,& nothing ſumptuous,retaining ſtil Habite of the people. one,& the ſelf ſame antient faſhion.The conſtitution of theyr bodies as well men as women,are fayr, cleer,and of ſound cõplection.Frugal in diet & expence, and nothing prodigal.My L.the Duke is here of great ſway, & entertained with honorable accompt,Thus much haue Concluſio.

I thought good to aduertiſe you in diſcharge of my debt and your deſire, attending by the returne of this meſſenger the newes of your good health. To whome and all other our friendes, in ſound and good affection I eftſoones doe recommend me. At Norumberge this of &c.

¶ *An other example wherein the* ſtate of a Country is ſolie deſcribed.

Exordium.

I Dout not N. but that thy hart longeth, and minde is yet vnquieted, becauſe of my ſodayn departure from thee, and ignoraunce of my eſtate and preſent beeing, whereof that thy deſires may nowe at full be reſolued: knowe my good N. that not hauing beene ſcarce ſixe monethes from thee, I did long ſince perceiue my ſelfe to bee out of Englande, and that it maye appeare vnto thee, that I haue iuſte cauſe ſo to ſaye, thou ſhalt ſomewhat vnderſtand by me the ſtate of this Countrey. We liue heere in a ſoyle, delicate I muſt confeſſe for the ayre, and pleaſaunt for the ſcituation with good leyſure I muſt tell thee may we heere attend our deuotions, as hauing no cares wherewith to encomber vs, but the needles ſearche of that whereof we neuer finde likelihoode to annoy vs. As vncompelled by ſeuere decrees and interdictions wee limit vnto our ſelues an abſtinence, thou mighteſt thinke we do it of zeale, but in truth it is of want, wherein we haue more faſting daies by a great many then abilitye to beare them. Our conuerſation is with elementes, with

Narratio.

Pleaſaunt ayre vnfrequented.

Inuoluntarie abſtinence.

waters,with fieldes,with trees,with valleis,with hilles, in the generall vſe whereof we finde nothinge els but their proper ſhapes. And if by chaunce anye other ſortes of creatures doe appeare,they are naked ſhapes formed as men and weomen,fierce, ſauage,wilde,not capable of anye our reaſons,nor we of their ſpeaches. Our foode is rootes,dryed fiſhes,berries, and I know not what other harſhe kinde of fruictes, and ſometimes fowles, beſides a kinde of grayne growinge in great coddes, whereby wee ſometimes obtaine (though not the naturall) yet ſome vſe of breade,vnlike to that you eate,in taſte, goodneſſe or propertye. Our lodginges and places of repoſe are caues, entrenched in the grounde, the earth our beddes, and cloathes our coueringes. And theſe alſo hard as they are,enioye we not in quiet, but beeing awaited of the naked multitude (whoſe pollicies inſinuate by nature are farre greater then their ſtrength) we are faine by much induſtry to preuent them: into whoſe handes if anie of vs doe chaunce to fall, our deade carcaſes in haſtie morſels are conueyed into their entrailes.Hereby iudginge of our eſtate, thou maieſt accordinglye deeme of our pleaſures. The next meſſage that thou ſhalt attende from me,ſhal be my ſpeedy retourne, the Seas and windes being not leſſe fauourable then they were at my going foorth.Meane while recommending my ſelf to thy wel wiſhing,and our ſafeties to God, I ende as thou knoweſt this of,&c.

Hard feeding.

Ill lodging.

Danger.

Concluſiõ.

An example wherein the death of a Noble man is onely deſcribed.

Letrers deſcriptorie of places and thinges.

Exordium.

THE deceaſe (good Madame) of my L. your brother, hath occaſioned vnto your Lad. the ſight of theſe Letters, wherein I haue rather acquited my ſelf of that whervnto by your honourable commaunde I was enoyned, then any waies ſatiſfied the griefe that by my ſelfe among manye others, for his loſſe is entierly conceaued. The maner whereof, maye pleaſe you now to be informed of, which was thus.

Narratio.

On tueſday beeing the thirteenth of this inſtaunt, hauing as it then ſeemed vnto his L. and others, beene reaſonablye recouered from the wonted force of his long conſuming diſeaſe, beeing importuned by the diſpatch of ſome preſent affaires, as otherwiſe to haue ſome conference with her Maieſtye, he went from his houſe of B. to the Court, where all that day he remained, and retourned againe at night, not for all this, finding him-ſelfe at all diſquieted, or the leaſt motion of anye the panges wherewith before time he had ſo often beene vexed. The moſt part of that night he was very well repoſed. towards morning the next day, he began ſomwhat to be agrieued, but nothing as acuſtomed: in which ſtate the moſt part of that day he alſo cōtinued.

Sodaine ſicknes.

At night againe, hauing eaten ſome ſmall pitance to ſupper, towardes nine of the clocke, he began moſt vehemently to be paſsioned, till which time we all had verye good expectation of his health and recouerie, which his L. perceauing, after he had beene a while ſet vp in his bedde, he ſayde.

Declaration of his ſpeeches.

I know my good friendes and faithfull louinge ſeruaunts, that the great zeale and loue you doe beare vnto me, is a vehement occaſion to kindle in you a deſire of wel-wiſhinge, and intendement

ment of aſſured ſafetye towardes me, wherein I haue more cauſe to thanke your good willes, then meane thereby to imagine the force of my diſeaſe, to be leſſe then long ſince I expected, and exceedinglye in my ſelfe haue euer doubted, what wordes of comfort, protraction & delayes ſoeuer, haue by the Phyſitions to the contrary beene vſed. One great and exceeding comfort vnto me is, that liuing, I euer loyally demeaned my ſelfe, & dying, I ſhall depart this world in her Maieſties good grace and eſpeciall fauour. Next vnto that, the loue of you my deareſt friendes and entierly beloued ſeruaunts and followers, whoſe hartes I know doe purſue me, and whoſe affections euen to the laſt gaſpe of death I am perſwaded to bee euer firme and fixed towardes me. *Y*our deſires are I know, that I ſhould lyue, according vnto which, the leaſt mitigation that may be of my griefe, you meaſure by and by to the hope of amendment, which is not ſo. For that in all the comfortable ſpeaches that ſundrye times I haue receaued from you, my ſelf to whom the inward effects thereof haue beene founde moſt forcible, haue euer miſtruſted, and by many probable circumſtances adiudged the contrary. Long time endure I can not, this know I well, happely a day two or three, I may yet be conuerſaunt among you, for my deceaſe, that ſtandeth aſſured (the meſſenger wherof continually knocketh at the doore of my imaginations, readye euerye howre to aſſault my harte, and to carry away with him the ſpoyles of a dying carcaſe) will not permit I ſhall long time trauell in this ſort among you. And for my ſelfe, ſtande yee all aſſerteined, that hauing long ſince peized in equall balaunce, the long continuaunce of a fraile, wretched, and trauailed life, the moſte part whereof is carryed awaye in ſleepe, ſorow, griefe, ſickeneſſe, daunger, and the reſidue alſo neuer freed

Miſlyke of the world.

of care and all maner of diſquiet, with the hope of an euerlaſting ioy,happines,reſt,peace and immortall reſidence: I finde no reaſon why I ſhould at all affect the toyle of ſuch earthlye tediouſneſſe. Inſomuch as hauing liued now almoſt three skhore and thirteene yeares,and borne my ſelfe (honourablie I truſt) in all mine actions and ſeruices, and further in the progreſſion of my ripeſt yeares, yea in this very inſtaunt more then at any other time am regarded of my prince,and eſteemed of my country,and among my peeres reputed in the higheſt degree of my fidelitie: I ſhall now die as becommeth my perſon, worthelye and honourably. Be you therefore recomforted I praye you as I am, and thinke that for all the loue you haue ought me,the ſeruices you haue done me,or tender care you do yet in my heauieſt panges beare vnto me, the chiefeſt content you can doe vnto me, is that you be ſatiſfied herein with me. That beeing verilye reſolued in my ſoule, of all that I haue heere ſayde vnto you,and hauing ordered mine actions, and prepared my ſelfe thereto accordinglye,I doe willingly, and with a right contented mind,leaue this tranſitory worlde ſo repleniſhed as it is with ſo manye greeuous caſualties, and hartely do giue my body to his naturall courſe, & my ſoule into the hands of the Almighty creator, for euer in his glory(I truſt)to be eternized.This ſpeach ended, he continued till after midnight, at which time,he had about two howres ſlumber, and ſo beganne his paine to encreaſe againe. In which till wedneſdaye following,almoſt in one ſtate, he for the moſt part remained,often-tymes accuſtoming him ſelfe with thoſe that were about him to prayer; many times recording to him-ſelfe the goodneſſe of God, and his mercies to him remembred,and that with ſuch zeale & enteire regarde of his hoped repoſe,as that it ſtill ſeemed and

Certaine notice and liking of death.

was euidentlye apparaunt how muche he longed and thirſted for the ſame. In fine, drawinge by little and little to an ende, euen in the verye laſt pange, ioyning his handes vp to heauen, his hart & eyes thitherwarde fixed, he recommended eftſones him ſelfe to the mercy of his redeemer, and on thurſeday laſt about two in the morning dyed, to the lamentable griefe of all that were about him, who hartely ſorrowing his loſſe, were forced to ſhed teares aboundauntly. The day of the funerall is not yet certaine, but the ſame is intended very honourably. Recommending my ſelfe vnto your La. in all humblenes, I take my leaue. At our ſorowfull houſe of B. this of, &c.

His death.

Concluſion.

A declaration of the parts comprehended in euery of theſe letters

These three Letters being all as you ſee of one ſuite, yet diuerſly handled according to the ſeueral matters in them contained, do beare in them two only parts of an Epiſtle whereof they be ſolye conſiſting. A briefe *Exordium* in each, and then *Narratio* throughout. *Peroratio* there is none, becauſe by collection there is no inference made of any the matters continued: but a *Concluſion* vſed with breuitie, wherein eyther greetinges or farewell to knit vp the Epiſtle is mentioned. The *Exordium* of the firſt ariſeth from the perſon of his Vnkle, whoſe authority was a charge vnto him, to informe the ſpeciall notes of the country. The *Narration* by demonſtration of the particulers of the City deſcribeth therof the worthines, ſtatelines, and the excellencye, as firſte it is mentioned to bee 1
auntient as builded by *Nero*. 2. Then pleaſauntly ſcituate 2
by reaſon of the ayre and fertilitye of woodes and
waters. 3. Next by the ſumptuous and ſtatelye buildinges 3
whoſe deſcriptions are extant. 4. Fourthly the 4
faſhion, equalitie, and largenes of their ſtreates and houſes.
5. Fifthlye their Magiſtrates and long continued 5
gouernement. 6. Sixtlye their apparell reteyning yet 6
the

First Letter.

7 the monuments of their autient dignities. 7. Finallye
the goodnes of the ſoile meaſured by their complexions.
The *Concluſion* knitting vp the ſtate thereof, mentioneth
a diſcharge of promiſe, and courteous recommendations, &c.

Second letter.

The ſeconde Letter hath his *Exordium* briefe, of the freindſhip betweene both parties, each longing to be informed of the others wel-fare.

1 The *Narration* occupieth the deſcription of vnfrequen-
ted places. As firſt they haue onely the commodity of the
ſoile, which by reaſon of the ayre is well ſcituate, without
any fruite at all thereof, becauſe it is not inhabited. Se-
2 condly there is nothing to encomber them with, but the
care to defend them-ſelues, which is eaſie, and to get vic-
3 tuals which is impoſſible. Thirdlye, nakedneſſe of the
people without ciuilitie, and thereby barred from anye
4 common ſocietie. Laſtly the ſubtiltie of their diſpoſiti-
on to lye in waite (beeing men eaters) whereby ſome of
their company haue ſometimes beene entrapped. The
Concluſion ſheweth a ſhort return, & feruēt deſire of ſafty.

Third letter

The third carryeth his *Exordium* of the deceaſe of an honourable peere, and the deſire of her to whome he wryteth, to be aduertiſed of the ſame.

The *Narration* by circumſtaunces inferreth the ſo-
1 dainnes of his death, becauſe by ſome hope of recouery it
was at that time vnexpected. Then a recordation of
2 ſome worthy and honourable ſpeaches by him deliuered,
beeing an argument of the contempt he held of life, and
the certaine notice and likinge hee had in him-ſelfe of
death. After, his death. Laſtlye the celebration of his
3 funerals, the time whereof was not then knowne. The
Concluſion is a determination of the Letter, onelye in ta-
4 king his leaue and therewithall endeth.

Thus doe you ſee the ſpeciall pointes, whereupon euery of theſe Letters do conſiſt, diſtinguiſhed by the numbers in each of them ſeuerally contained, the matters and occaſions leadinge to the examples, whereof be infinite. For what I praye you in particular, of anye generalitie can be ſet downe, but that the ſame to the methode hereof muſt needes be correſpondent. In what kinde of argument can you wade, to recount any matter whatſoeuer, but the title hereof ſhall in ſome ſort or other of neceſſity be handled? Inſomuch as the vſe hereof being ſo plenty as it is, it falleth out verye ſeldome in his owne proper nature of an Epiſtle to bee diſpoſed, but in manye other ſortes of Epiſtles is verye commonlye frequented: For examples ſake, if in an epiſtle *Commendatorie* we endeuor to commende anye man to fauour, office, or ſeruice with an other, it is neceſſary that we manifeſt the perſon what he is, & what be his qualities, which can not bee without we fall into theſe kindes of deſcriptions herein vſed, in demonſtration of his virtues. If in a *Swaſorie* Epiſtle we ſhoulde aduiſe our friende to leaue the Citie, and to come and dwell in the country, we muſt of neceſſity by demonſtration and deſcription of the ſame place, ſet before his eyes the benefite, pleaſure, vſe, and commodity thereof, by meanes of which he may the rather thervnto be induced. The like alſo manye times happeneth in Epiſtles *Conſolatorie*, *Petitorie*, *Exhortatrie*, and *Monitorie*, beſides in *Criminatorie*, *Defenſatorie*, *Inuectiues* and others, in each of which the virtues or vices of men are ſundrye times eyther extolled, prayſed, preferred, vrged, excuſed, alleadged, propoſed, diſpraiſed, miſliked; or condemned.

Demonſtration praiſe & diſpraiſe moſt vſed vnder other titles.

Needleſſe were it therefore, to wade into all the particular examples heereof, ſolie to be conferred in Epiſtles by them ſelues: onely ſuch as are needful we will proceed in, referring al the reſidue cõtained in this demonſtratiue kinde, to the examples, wherein in anye other title they ſhall be tendred. Applying therewithall to the Readers conſideration, that if he ſhall be occaſioned at any time to

the

Declaration of thoſe Letters and places.

the deſcription of anye other thinge or place heerein not mentioned, and not by imitation of theſe ſole obſeruations with facilitie ſufficient to be conceaued: he may turne to the former titles aboue rehearſed, and in the margent hereof likewiſe expreſſed, in ſome of which he ſhall not fayle, in one ſort or other of that he lyketh or ſearcheth to be ſatiſfied. One example more ſemblable to the firſt as well for that it carrieth in it ſo rightly the nature of this demonſtratiue kinde, without intermixion at all, as alſo in reſpect of the very perfect and orderly deliuery therof. I will preferre vnto your imitation, the matter whereof vpon occaſion of the ambaſſage of Sir *George Carie* into Scotland, was written by M. *R. Bowes* being there then in his company, to the right honourable L. *Hunſdon*, containing onelye a *Narration* of his enterteignement, with ſome occurrents mentioning the ſtate of the countrye at that inſtant, which by chaunce (in the writing hereof) among other old papers happened into my handes.

IT may pleaſe your good L. On the twelfth hereof S *George Carey* and his company came to the Town, with greater ſpeed then the Ll. here looked for: cauſing them heereby (as they ſaye) to omit ſundrye complements of enterteignement to haue beene ſhewed to him, both in the way, and alſo at his ariuall heere. And albeit audience was required to haue beene giuen on the morrow, yet it could not be obtained before this daye, which delaye was partly excuſed by our ſodaine comming, but the chiefe cauſe appeared to be by the vnreadines of the king.

On the morrow after our comming the Earles of *Marre* and *Gowrie*, the L. *Lindſey*, the M. of *Glamis*, Juſtice *Clearke*, *Clearke* Regiſter, and ſundry other of the Councell and Gentl. came to Sir *George*, offering all courteſies to him, and good deuotion to her Maieſtye.

This daie audience was graunted, wherevpon Sir *George* deliuered to the king her maieſties directions giuen him in charge,with ſuch diſcretion & good order, as aunſwered fullie the contents of his inſtructions, and ſounded greatly to his own commendation, giuing me iuſte occaſion to thinke my ſelfe happie,to follow one that could with ſuch ſufficiencie diſcharge the dutie requiſite on his part.

The king appearing,to be partly paſſionate at the firſt,did acknowledge him-ſelfe greatlye beholden to her maieſtie for her great benefits, with offer and promiſe to be found thankfull for the ſame, excuſing ſtill the abuſes of the Duke towardes him-ſelfe, and other vnthankfulnes ſhewed to her maieſtye. All which he would haue drawn to haue come rather by the ouerſight of councellors,aduiſing & conſenting to the cauſes of the ſame,then by the Duke,that little medled(as he thought)in ſuch matters. And for his further aunſwer, he hath referred it to his next conference,wherin it is hoped he ſhall be brought to better vnderſtanding of his ſtate,and of the doinges of the Duke,as by the next your L. ſhal haue further aduertiſement.

The Duke continueth as yet in *Dunbarton*,accompanied with the M. of *Seton*,the M.of *Leuinſton*,& ſundry others beſides his owne companye,he pretendeth to haue want of ſundry requiſits needful for his departure & tranſportation, & theron hath ſent to the k. to pray longer time,which is denied,and order giuen this day vnto him to obey, & to keep the appointmẽt preſcribed.The piece of *Dunbartõ* is wel victualed & furniſhed,& albeit it is deliuered to the cuſtody & charge of W.*Steward* for the K.yet it is in the dukes power to cõmand & diſpoſe of the ſame as he pleaſeth. Vpon ſundry reſpects the K.& his Ll.haue deferred the conuention vntil the x. of October next,minding to haue the

Cauſes of praiſe or diſpraiſe.

ſame at *Edenbourgh*,& thereby to eſtabliſh both a good order for the kinges perſon, his houſe and reuenewes, as alſo for the pollicie of the gouenment. And thus referring al others to the next occaſion, with my humble dutie, I pray vnto God to haue your L. in his bleſſed keeping. Sterling the of October,&c.

MAny aduertiſments in this Letter, I haue purpoſely
ouer-paſſed, as well for yͭ they were nothing furthering
to example, as alſo ſomething impertinent vnto the
courſe herof. Now foloweth it next, yͭ after theſe Letters,
meer *Deſcriptorie* as you ſee, we do treat of the other two
parts apertaining alſo to this form, which are *Lawdatorie*
& *Vituperatorie*, the vſe wherof eyther ſoly or intermixed in
any other kinde of Epiſtles, ſhall of one or more of theſe
cauſes take their originall, that is to ſaye, of the *Perſon*,
Deedes or *thing* it ſelfe to be commended, miſliked, or diſpraiſed.
1 The *Perſon* of any one is to be preferred or diſabled,
eyther by his byrth, diſcent, parentage or aunceſtry.
2 Secondly, of his Childhood, being therein eyther wel diſpoſed,
or vntowardly giuen, virtuouſly trayned vp, or vildly
3 behaued. Thirdly, of his youth, in which he is euer conuerſaunt
in ſtudies of honeſt life, ſeriouſlye giuen to the
knowledge of letters, affecting alwaies vnto laudable exerciſes,
temperate & ſober in demeanour, or otherwiſe accompted
diſſolute & wanton, vnhappely led to the ſerch of
whatſoeuer miſchiefs, affectionat to yͤ moſt baſeſt conditions
& practiſes, not tied to ani order, but wholy purſuing
4 an vncontroled liberty. Fourthly, of his mãly yeres being
frequented with ciuile gouernment, or liuing altogether
without accompt. Priuately & publikely in al manly actions
demened, or by apparant looſnes in each place diſcredited.
In this place is the fame & worthines of each mans
behauiour, with all plenty to be deſcribed, or vtterly to be
impugned. For herein are the ſeaſons wherein all virtues
with moſt regard are euer floriſhed, or extreme vice with
all

Cauſes of praiſe or diſpraiſe.

all kind of miſchiefes moſt deeply purſued. Fifthly, of his 5
old age, the courſe wherof is with auncient grauity continued,
or by all kinde of euilles moſt hainouſly miſpriſed,
whoſe ſiluer hayres are ſhining in virtuous happineſſe, or
miſerable eſtate is drowned lothſomnes. Sixtlye, in his
end or departure out of this world, agreeing to the ſaying 6
of *Solon*, yͤ No man maye be counted happye before his
death. For that in the expectation or attayning thereof,
as at no time more in all the life of a man, then chiefly appeareth,
his virtue, conſtancie, ſtrength and worthines, or
otherwiſe his imbecillity, ouerthrow, ſhame, and ignominious
filthines. Beſides all theſe, many likelyhoodes are
often taken eyther to praiſe or diſpraiſe of the *Perſon*, by
occaſion of the *Nation* or *Soyle* frō whence he came, where
he was borne or trayned From the generall condition or
application of him ſelfe or of the people thereof, by the habite,
conſtitution of the bodye, complexion, lookes, fame or
other circumſtances therevnto incident by the virtues of
yͤ minde, actiuity ſtrength, ſwiftnes, nimblenes, fauour or
beuty of the body. By the gifts of fortune, as honor, welth,
worſhip reputation & kinred. And foraſmuch as theſe demonſtratiōs
of perſons are wholy occupied either in praiſe
or diſpraiſe of their perſonages or behauiours: the chiefeſt
part hereof ſhal alſo conſiſt in *Narration*, without peraduēture
it falleth out in the life of any one to haue ſome one or
moe thinges happened or of them ſuppoſed, ill beſeeming
or vnworthye their reputation, which either by defence,
excuſation, *Confutation* or *Confirmation* muſte in ſome ſort
be coloured, deminiſhed or clearely auoyded. Examples
wherof do follow according to their particular occaſions.
In cōmendation or vituperation of the deedes of any one
we ſhal weigh with our ſelues what notable actions haue
bene, wherein he or ſhee haue honourably behaued themſelues,
or by perpetuall infamye thereof haue deſerued in
each poſterity for euer to be remembred.

Cauſes of praiſe or diſpraiſe.

The goodneſſe or badneſſe, excellency or baſeneſſe of each of theſe are, by all kinde of ſpeaches and argumentes prouing or improuing, augmenting or leſſening the ſame, to be neceſſarily maintained. And to the demonſtration thereof, do require al the partes incident or belonging to an Oration therein to be ſupplied.

The places incident to either of theſe, are deriued firſt from *Honeſtum* or *Inhoneſtum*, vnder which is comprehended what is iuſt or iniuſte, godlye or wicked, direct or indirect. Honeſt is alwaies linked to Virtue. For whatſoeuer is either virtue it ſelfe, or affined with virtue, or deriued from virtue, or conducing to virtue, is abſolutelye declared honeſt.

Places of praiſe or diſpraiſe.

Honeſt which is tied to virtue.

The diſtinguiſhment alſo falleth out into theſe particularities, as virtues of higheſt excellence adorning the mindes, that is, *Prudence*, *Iuſtice*, *Fortitude*, and *Temperaunce*. It is therefore to bee intended, that not onelye deeds and actions, but alſo things them-ſelues be of theſe and for theſe either praiſed or debaſed. That onelye is praiſe worthy, which beeing rightly done beareth the remembraunce thereof with purſued commendation. Whatſoeuer then by ſound & holeſome perſwaſiõ tendeth eyther to the embracing of the good, or ſhonning of the euill. Whatſoeuer includeth either fidelitie, true friendeſhip, equitye, obedience or gratitude. Whatſoeuer conduceth to true pietie to God, thy Countrye, Parentes, Children and friendes. Whatſoeuer appertaineth to the ſeueritie of the law, to the admoniſhing of the wicked, and to the remuneration and defence of the well deſerued. Whatſoeuer tendeth to tollerance or pacient forbearing of euils, to longanimitie, entring into hazard and dangers for conſcience for thy country, kinred or friendes. Whatſoeuer concerneth chaſtitie, ſobrietie, frugalitie and ſemely moderation in all thinges, that in each of theſe is onely adiudged honeſt and none others.

The

Vnhoneſt.

The contrary hereof, which is *inhoneſtum*, includeth likewiſe whatſoeuer is not virtue, or is eſtraunged from virtue, hindring to virtue, or in nothing furthering towards virtue, whatſoeuer is pertinent to Folly, iniuſtice Puſillanimitie, or exceſſe, whatſoeuer by the euill therin committed is exempted from praiſe. Whatſoeuer carieth perſwaſion to miſcheif & ſeducement frō the good. Whatſoeuer appertaineth to infidelitie, falſhood, treaſon, diſobedience, ſlander, or ingratitude. Whatſoeuer withdraweth frō naturall regard & loue of thy Country, Parents, Children and Friendes. Whatſoeuer impugneth the wholeſome lawes and eſtate of euery common-wealth, tendeth to a notorious example of euill hindreth or blemiſheth anye others good deſeruing. Whatſoeuer enforceth reuengement vpō euery ſmall offence, hath in it no mean of ſufferaunce, or forbearaunce at all, entertaineth a lawleſſe liberty of conſcience to perpetrate or yeelde to anye vnlawfull action, or to become iniurious to thy Country, ſtate or calling. Whatſoeuer is furthering to a diſſolute liuing, vnbrideled luſte, couetous tenacitie, prodigalitie, or deteſtable exceſſe. Theſe and ſuch like, as confounders of all ciuilitie and humaine gouernment, are confirmed to vnhoneſt.

Neceſſity.

Alſo from *Neceſſitie* or *Vtillitie*, as to ſhewe that the ſtate of the perſon, or the preſent matter in handlinge, or the neceſſitie of the time, or other enforcement, willeth a perſon of ſuch rare virtue, or one of ſo vile accompt to be entertayned, preferred, expulſed or reiected.

Vtilitie.

From *Vtillitie*, as wherein are either alleadged diuers benefites or large commodities, enſuing of the action, or that by meanes of retaining the ſame, ſundry nocuments, or inſtant hazardes, or daungers afterwardes like to follow maye be preuented. And the inutilitie by the contrary, when the matter therof by likelyhood may turne to as great damage.

Difficulcie.

From *Difficulcie* which is gathered by the circumſtaunces of the thinge in hande ſometime reſpecting the perſon, ſometimes the thing. The effectes whereof are comprehended in this verſe following.

Who, what, and where, whoſe meanes, why, how and when.

Places of Confirmation or confutation.

Out of the efficacie of all theſe, are places of *Confirmation* or *Confutation* (belonging to euery occaſion of praiſe or diſpraiſe) frequented and vſed.

By like circumſtaunces alſo the *Peroratio* of euerye Epiſtle is furniſhed, in breife enumeration of all the argumentes whereof, and *Amplification* therevpon vſed, we mooue the mindes of thoſe we write vnto, eyther vnto gladnes if the caſe ſo require, or to great compaſſion, if the matter in handling do ſo ſtand.

Theſe places referred to other kindes.

And herewithall muſt the learner note, that not for this title of *Demonſtratiue* alone are theſe places ſet down, but alſo for the *Deriuatiue* and *Iudiciall*, when, and as often as either praiſe, diſpraiſe, laying out, or enforcement of any matter ſhall therein be vſed or accuſtomed: the conſideration of the points whereof, is as occaſion ſerueth, to bee alſo adapted to thoſe purpoſes. And now to the intent the particularities of all theſe, being orderly diſtributed into their peculiar places, may the better appeare in the ſeuerall ranckes wherein they ſhall be ſupplied, and that nothing ſo much as example conduceth to a moſt perfect and ſpeedy inſtruction, I will both of the one ſute & the other lay you downe ſuch reaſonable patterns, as to any conſideration may be thought indifferent. And firſt will I begin with an Epiſtle *Lawdatorie*, framed in the perſon of him, from whom the very *Idea* & platforme of al princely excellency, in his time proceeded, the memorable worthines of whom, ſhal not faile in al worlds for euer to be remēbred.

An example of a Lawdatorie Epiſtle, ſolie touching the perſon.

Exordium framed of the condicion of the partye to whom we write.

THe feruent loue,& entier zeale and regard,wherewith your L. euen in theſe tender and as yet vnripened yeares, ſeemeth to purſue the virtues and honorable worthines of the moſte renomed and famous, and the reuerend accompt wherewith in your moſte ſecreat imaginations you haue euer admired,and as it were emulated their higheſt progreſſions: hath moued me in recordation therof(and the rather to deliuer vnto your L. the verye true image and liuely counterfeit indeed,of vnblemiſhed honor,adorned with all princely and moſt ſurpaſſing noblenes)to propoſe vnto your view,a paragon ſo peirles,and of ſo rare and excellent performance, as wherof no hiſtorie hath the ſemblable, no Region the match, nor anye world hereafter may eftſones be ſuppoſed to produce the like. You ſhal not need my L.to ranſack volumes,to ſearch out the liues of the moſt honored *Scipio* amōgſt the *Romaines*,nor out of *Greece* to fetch *Themiſtocles*,or *Alcibiades* from *Lacedemon* or *Athens*, Let *Hanibal* reſte with his predeceſſors, who ſometimes by vnbearded fortune did honour to mightye *Carthage*, and(before them all) *Achilles* and *Hector*,that made the fall of *Troy* ſo famous: And come we into our owne countrye,the land wherin our ſelues inhabite,the ſoyle to vs natiue, and of all others moſt deareſt, and ſee you here my L. a prince of ſo rare and incomparable worthineſſe, as your ſelfe will confeſſe thorough out all the courſe of his lyfe,to haue beene of all others the moſte happye and virtuous *Edward*,my L. young *Edward* (ſo helde in his fathers life)vnder whoſe raigne he died,in England ſurnamed heere for his noted excellencye, ſometimes the *black Prince*. This is the prince whom *Nature*,*Fortune* and *Virtue*, to the intent to yeelde ſome ap-

Narratio.

Occupatio.

Synonymia.

Propoſitio.

Epiſtle laudatorie of the perſon.

Praiſe of the prince in generall.

paraunt ſhew of their wonderfull and mightye operations, had aboue all others ſo eſpeciallye enabled, with all kind of wiſhed and moſt exquiſite perfections, as in that preſent ſeaſon, in which the delicacie of his aſpiring glorye arached the higheſt braunch of honour from out her lofty ſeat of dignity, it was denied to anie other whatſoeuer, to exceed? Nay, but ſo much as to become partaker with ſo rare a paterne of the like fruictes of virtue, and neuer dying glory. And to thend (in rehearſing ſome few of the many particularities of ſuch ſound & vncorrupted maieſty) the radiant ſhining beames reſiant in ſo hie a perſonage, maye with more facilitye the ſooner be diſcouered: we will firſt begin with his originall and formoſt infancie, that by deducing from thence his complementes of all princelye excellency, euen in the verye mouth of his entombed graue, his bones maye not be repoſed without an immortall recordation, and the fame of his verye name celebrated by an endleſſe memory. Needles were it my L. that I ſhould tell you of this ſtately prince, that he were ſonne and heire in ſucceſsion, to the moſte mighty and moſt renoumed *Edward* the third, king of this noble realme of England, the moſt regarded virtues and inuincible cheualrie of whom, being then eueryewhere ſo ſurpaſsing, and of ſuche redoubted force, as (were it not that ſuche memorable iſſue had ſprong out of his kingly loynes, as wherwith the ſtates of the mightye were daunted, and Europe made to wonder) might hitherto haue remained of fame compotent inough, to haue beene compared vnto the mightieſt: but that I may rather report vnto you, that as golde, in the riches and glorie of it ſelfe, beareth price and valew with the moſte precious, yet hauing annexed vnto his proportiō, a diamond of ineſtimable beauty, valour & goodnes, becōmeth therby far more excel-

Præteritio.

Of his diſcent & parentage.

Parabola.

excellent then before, more ſhining and glorious: ſo this ſoueraigne and puiſſant Monarch (admirable no doubt by himſelfe) yet hauing thus tied vnto the ſunſhine of his happie raigne, the obſcurer and eclipſing glory of all other nations, the very Loadſtarre and direction of all others tropheis, the ſunne it ſelfe of worthineſſe, and abſolute concluder of euery honourable enterpriſe, how could it be but that the extinct of hys prerogatiue muſt of force exceed, & go beyond all others, when himſelfe, by the very chayre of honours ſelfe was ſo farre aduaunced aboue any others. And albeit the high and kingly worthyneſſe of ſo ſtately offſpring and parentage, might no queſtion in ſundrye ſortes, yeeld great and mightie glory to the iſſue; yet that it may not be alleadged that in taking vppon vs to commend the perſonage of one, we ſhould intimate the ſoueraigntie of the other, as it were by a defect of prayſe ſufficient, to ſupply the want of our owne, and that the honourable reputation of another cannot fitly be ſayd to be this mans worthineſſe, without by the braunche of his owne deſert, hee hadde in his proper right moſte effectually approoued the ſame. Vnderſtand you then of him, that which all men deem moſt princely and honourable, and there is none (were it the ſtowteſt ennemie that euer liued) but will moſte highly commend. This Prince, this honoured Prince my L. Who euen from the very cradle ſeemed to be adicted to the knowledge, and feare of God, and verie pietie of ſincere and Chriſtian Religion (beſides that he was naturally ſo well formed & inſtructed in good documentes as anie might be) became in thoſe very tender yeares alſo, ſo apt vnto learning, as the matche or like of hym therein, was ſeldome or neuer in thoſe dayes any where found, and in theſe tymes alſo may not eaſily be heard of. Inſomuch as of thoſe that then

Allegoria.

Obiectio.

Anthypophora.

Anadiploſis per Emphaſin.

Of his infancie and childhoode.

knew him very well, it certainly is deliuered, that being but of th'age of 12. yeares, his vnderſtanding & knowledge in the latine toong, was ſo perfect, his progreſsion in the greek ſo excellent, his skill and deliuery of forraign languages ſo wonderfull, his princely towardnes in al things ſo rare and ſo plentifull, as manie times moued al the regarders to admire him, but foũd none of al his aſſociats, in the ſame exerciſes, that were euer able to followe him.

Of his adoleſcencie.

Nowe if hee ſhall come to his riper years, and how therein hee profited in the towardly exerciſe, and vſe of armes, beſeeming a Prince of ſo hie and expected admiration, what could be wiſhed in any one that in him was not fully accompliſhed. So comly, and with ſuch vncontrolled dexterity could he ſit, ride, and gouern his horſe, ſo couragiouſly, and with ſuch nobility could he welde and vſe any weapon, either at tilte, barriers, or turney, with ſuch hie and approued direction, ordered he al his complementes to eyther of theſe belonging, as did wel manifeſt the magnanimitie and worthines of his mind, and what maner a one he wold afterwards become, towardes the bewtifiyng of hys Countrey. A more playne and euident demonſtration wherof, did at any one time in nothing ſo much apeare as euen then, when he was yet in his minoritie. For when there was remayning as yet, no ſigne or token at al of manly ſhew in his force (being neuertheles of ſtature ſeemly and tall, and of goodly conſtitution in hys body, wel beſeeming the yeares he then caried) alſo attendant on the mighty king his father in the warres of Fraunce, what thinges did hee there performe? what weightie enterpriſes and thoſe beyond all expectation would he vndertake, in honour of his royall progenie? was it not to to ſtrange, that beeing in compariſon of yeares, as it were a childe, deuoyd of ſo confirmed and

Paradigma.

Hyperbole per interrogationem.

auntient graffed experience as beſeemed the warres, he vndertook notwithſtanding at xviii. yeares of age, with halfe his fathers power (by inceſſaunt intreatie vppon a moſt couragious deſire of an euer thirſting glory committed to his leading, with condition and charge eyther there to eterniſe his death by an euerlaſting memory, or backe to return agayn with triumphant gained victory) to ioyn with the whole and mighty power of Fraunce, and al the chiualrie therof, wher (to his immortal and ſurpaſsing hie renowne) he attained vppon them by the permiſsion of God, a moſte memorable tropheye? But why dwel I in theſe ſlender diſcourſes, (ſmall God knowes in reſpect of thoſe mightie conqueſtes by him afterwardes atchieued) in deteining you from the ſweete and ardent remembraunce of the reſt? If he being yet ſequeſtred in yeares from any ripeneſſe at all, when it was then to be ſuppoſed hee moſte needed gouernment, could by ſuche ſtately and inuincible valor, ſo moderate his great and weightyeſt actions, as to become at that verye inſtaunt ſo redoubted and famous: what might wee deeme of hym afterwarde, beeing once perfectly eſtabliſhed, in all kinde of manly directions, but that of neceſsitye hee ſhould by many degrees exceede, and goe beyond the formoſt ſhewe of all hys excellencyes, and the greateſt expectation that might bee of all hys progreſsions? and ſo vndoubtedly he did. For beeyng once attayned to mans eſtate, hee grewe immediately to become a Prince ſage, diſcreete, pollitické, and wiſe, in all hys actions of rare and ſinguler circumſpection and prouidence, benigne, and of all others moſt fauourable and courteous, fortunate, and euer inuincible in the warres, liberall to hys followers, and of a hye repleniſhed bountie to euery one, a verye Patron and defender of innocents, abſolutely fauouring

Parentheſis

Tranſitio.

Comparatio, ab incremento.

Hypophora

His mans eſtate.

His outward actions.

alwayes

His inward vertues.

His bounty and great humilitie

His modeſtie.

always the right, Magnanimious as touching his eſtate & the high and weightie enterpriſes he took in hand, exceedingly feared abroad, woonderfully beloued at home, mixing alwaies thinterchaungeable exerciſe of armes, with continuall ſtudie of learning. Of ſuche exceeding modeſtie and temperance as is merueilous: Inſomuch as the king his father being heere in England, when in the great fight of *Poictiers* hee hadde diſcomfited and ouerthrowne in one day three mighty battels of the French, and taken in the laſt of them king *Iohn* and his ſonne priſoners, he was not puffed vp at all with the honor of too ſtately and triumphant victorie, neyther grew he inſolent vpon the ſame, but entertained the king & his ſon in his own tent ſo honorably, and therwithal with ſo great nobility and ſurpaſsing courteſie, as that hee neglected not to ſerue them himſelfe at ſupper, and ſeemed verely at that ſeaſon in all thinges, to haue bin reputed in hys own intendment, as if he had neuer bene conquerour. The ſhewe whereof, ſo much encreaſed his incomparable bountie, and ſo mightely honoured the eſtate of hys victory, as that the king then confeſſed, that to become the priſoner of ſuche a one, it coulde bee no diſparagment vnto ſo mighty a ſoueraigne as himſelfe, ſeeyng that hee was by the force of that onely ouerthrowe, made companion of the greateſt nobilitie that euer he ſaw. Manie honourable partes could I heere inferre vnyou of him (infallible arguments of his incredible modeſtie) for long after this, when this mighty Prince had atchieued ſo many and weighty honours throughout all Fraunce, as the regard wherof made his name a terrour, and his becke a commaund to compell theyr ſoueraigntie vnto his fathers obedience, he was required by king *Dampeter* of *Caſtile*, to help him agaynſt *Henrie* his baſterd brother, who had then expulſed hym &

vnlawfully vſurped vpon his kingdom.Wherupon hauing by the couragious endeuour of himſelfe and hys knights,and by their ſole and only proweſſe, brought downe the vſurper, and driuen him cleane out of the country(albeit his ſtrength was ſuche and the admirable fauour of the people ſo great, as might eaſily haue inuited him there,to the wearing of a crowne) hee neuertheleſſe of a high and noble diſpoſition,holding it *far more honourable to make a king then to be a king*:ſo farre forth declared his temperance at that very inſtant(not commonly happening vnto euery one, eſpeciallye in cauſes of a kingdome) as that hee vtterly abſtayned ſo much as to beare an appetite or liking thereunto: but to hys immortall renowme, placed and reſtored therin againe the true and lawfull inheritour of the ſame, ſetling him (according as was firſt intended) to hys crowne and kingdome: Could there my L. in any one haue appeared greater argumentes of magnanimitie, Iuſtice, & Temperaunce, then was remayning in thys Prince? Was euer any more repleniſhed with all kynde of excellencies,then thoſe wherewith himſelfe was poſſeſſed? And yet if continuall happineſſe in all worldly attempts,if neuer ceaſsing and eterniſed famous victories,if the commendation and honour done vnto hym of his mightieſt enemies,if ſtrength and glorye of hys country, and honoured titles of his victorious father, if confirmed leagues of diuers mightie Princes, Confederates and Alies, if feruent and of all others the moſt principall and ardent loue of his knightes, ſubiectes and followers, if all or anye of theſe might anye wayes haue induced him to the breache of eyther of theſe vertues, what wanted to the furtherance therof, that in and vpon him,was not alwayes attendant &(as it were) continually powred. Was he not then wedded to Honnor, euen in his formoſt cradle? Did not *Fortune* immediately

Apothegma.

Eretoma admiratio-

Pelifindeton.

nis

Eephoneſis.

Metaphora.

Epiſtle laudatorie of the perſon.

immediatly acknowledge him, and confeſſe that hee was her darling? Seemed *Vertue* euer proud, but in hys onely perfection? grew *Fame* at anie time ſo vnpatient as euen then, when as the moſt cōuenient harbor of all her worthines, ſhe ſought out his dwelling? Agreed they not all with one voyce to abandon the ſtatelines of anie others, onely to be reſiant with him whome they held moſt charie of all others? Witnes among manie other his more then ordinarie attempts, the three battels (then which no one thing throughout the worlde before or ſince became of more greater remēbrance) by him in his moſte youngeſt yeares, ſo miraculouſlie foughten, the one of whiche was at *Creſſeye* againſt the French whē he was but 18 years of age (as you haue before remēbred) the 2. at *Poictiers*, where died the king of *Beheme*, & king *Iohn* of France became his priſoner, the 3. againſt this baſtard *Henry*, for the kingdom of *Caſtile* wherin one whole intier fight the ſame *Henry* bearing a mighty hoſt was by meer ſurpaſſing valure & moſt worthy proweſſe of this Prince diſcomfited, and by mayne force thereof expulſed his ſeignorie. Al which exploits and manie moe beſides, celebrating therby his eternal praiſes, when hee had with greater glorye, then well may be conceiued, furniſhed and finiſhed, to the aduancement of his immortall dignitie: ſee deathe deſpitefull death, who ioyning with the malignitie of the wicked world, hatefull alwaies to vertue, and ſatiſfiyng euer to malitious enuy, bereft the vnworthie earth of his moſt worthie life. But how? not as falleth out to euery common creature, deuoyd of after memorie, for why? the ſoueraigne commaunder of earthe, and skies allotted it otherwiſe: neither beſeemeth ſuche ſtately Patternes of honoured *Vertue*, whoſe ſpirites carried with greater efficacy of aſpiring eternitie, then thoſe whoſe duller conceits are adapted to more terrene

His death.

Charientiſmus.

Confutatio.

terrene

reiñe and groſſe validities, ſhuld be exēpted theyr perpetuitie. And albeit in al the progreſsion of the wiſhed life of this mighty Prince, anie one thing was neuer foūd cōtrariyng, blemiſhing or in one ſort or other impugning his honour (one ſole impoſition or taxe contraried in his gouernment of *Gaſcoigne* excepted) yet in the hieſt eſtate of happines wherein hee alwaies liued, was he neuer more happy or glorious, then euen in his very death: Inſomuche as he then died at which time in moſt honour & higheſt top of all proſperitie, he was principally eſtabliſhed and chiefly flouriſhing: at that inſtant in which the tipe of his excellency was in no one title or iote obſcured: at that very ſeaſon when in the whole courſe and practiſe of his life, hauing ſtill adicted himſelfe to ſound out the incertaine and momentarie pleaſures of the worlde, he hadde by perfect triall found out the ſmall validitie and little affiaunce that was to be repoſed in the tranſitory & fading glory of the ſame. Euen then when in exchaūge of the eternall habitation, (the incomprehenſible ioyes whereof no eye hath ſeene, eare hath heard, or toong can expreſſe) he beſt knew how to leaue this wretched life, and to compaſſe the ſweete and wholeſome meditation of the other. Hee dyed my L. as hee euer liued, vertuouſly and honourably, the determination of whoſe deceaſing corpes, was preparation to newe ioyes: and commutation of momentarie pleaſures, an aſſurance of euer flowriſhing gladneſſe. Thus ſee you my good L. before your eyes, the moſt certayn and aſſured counterfeite of very true nobilitie, furniſhed in the diſcouerye of ſuche a one, whoſe perſonage beyng in no kynde of excellencye inferiour, to that in the hygheſt degree may bee of anye other imagined: deſerueth by ſo muche the more of all honorable eſtates accordingly to bee embraced. Great is the

Prayſe of his death.

Peroratio.

Epiphonema

Hypozeuxis

Concluſio.

the ornament of prayſe,and pretious the renowne that longeth to ſuch vertue: the diamond glimpſe whereof equaleth in bewtie the fayreſt,and dimmeth by the very ſhadowe thereof the glittering pompe of the mightieſt. Bewtie ſtrength, riches, and comelineſſe fadeth, yea the worlde decayeth, pleaſure vaniſheth, and the verie face of heauen it ſelfe periſheth: Onely *ſacred vertue* is immortall, ſhe neuer dieth,euer quickeneth,abſolutely triumpheth, and ouer all other earthly monumentes euen out of the deepeſt graue for euer flouriſheth. Liue therefore my L. vertuouſly and die whereſoeuer or whenſoeuer, yet howſoeuer honourably. My paper burdened with his long diſcourſe, deſirous rather to recreate then toyle your L. enforceth an ende. Recommending my humble dutie in whatſoeuer to your honourable acceptance.

The reſpectes of this *Epiſtle* argued in the perſonage of ſo noble Prince, haue carried in the matter thereof, the very ſhew of the higheſt and chiefeſt vertues, wherupon al commendation may be principally gathered. The ſeuerall vſe and applications of which, doe in thoſe partes herein mentioned ſpecially appeare, whoſe diſtinguiſhementes (as of all others following) are quoted in the margeant, with other neceſſary additions, together with ſuch *Figures, Schemes,* and *Tropes*, as eyther for ornament of ſpeach or apt ſetting forth and deliuery of the places therin vſed are occupied in the ſame. For the better ſignification whereof, if either *Scheme*, *Figure* or *Trope*, ſhalbe here or in any other *Epiſtle* following quoted, whoſe right and readie vſe, cannot by the learners ſimple conceite therein be gathered, let him but turne to the latter ~~part of thys~~ booke, and there (as before I promiſed) ſhall he find euery one in his true nature and kinde to him perfectly and at large deciphered. Aud now to the other examples, the next of whiche ſhall be *Vituperatorie* alſo touching the perſon. Wherein as we haue in the other, ſought by all occaſions and circumſtances thereunto incident, what to the furtherance of ſuch requiſite commendation might be alledged: ſo will we herein imagine vpon what grounds or reſpects the occaſions of diſpraiſe, may as farre forth otherwiſe in any other qualitie be tendered.

An example of an Epiſtle vituperatorie, concerning alſo the perſon.

SIr, the ſtraungeneſſe of an accident hapening of late amongſt vs, hath occaſioned at this inſtaunt, this diſcourſe to come vnto your handes. There was if you remember, at your laſt being with me in the country, a man of great abilitie, dwelling about a mile from me, his name was B. and if I fayle not of memorie therein, we hadde once at dinner togither ſitting (by occaſion of a pleaſaunt gentleman then beeyng in oure companye) great ſpeaches of him: the man I know is not cleane out of your conceite, and therefore I will ceaſe in farther ſpeeches at this preſent to reuoke him. What generall hate the people bare him, and howe ill he deſerued from his firſt conuerſing among them, you haue not I am ſure forgotten, in ſomuche as hee was called the Hell of the worlde, the *Plague* of a common weale, the *Miſchiefe* of men, and the *Bondſlaue* of the deuill. And no maruell, for what iniury might be conceiued, that was not by him imagined? What euill could there be that he ſhunned to practiſe? what mercileſſe dealing

Exordium of the cauſe mouing admiration

Narratio.

Propoſitio.

Allegoria.

Expoſtulatio.

Epiphonema.

Paradoxin.

Hyperbole.

His parents

Metaphora.

that he woulde not proffer?what apparant wrong that hee ceaſed to iuſtifie? what execrable extortion that he cared not to commit?what villany ſo damnable that he durſt not put forward? O God,it is incredible to think and vnpoſsible to be ſurmiſed,how great,how forcible, how manifold,how miſchieuous,howinſufferable,how deteſtable , hath bene the originall, progreſsion,continuation and determination of his moſte wicked and ſhameleſſe life, and were it not that by the inceſſant outcries,continuall curſinges, and horrible denuntiations of the innumerable multitude of thoſe,whom in his life time he yoked,whome with his actions hee feared,whome with the weight of hys endleſſe wealth, he poized down,that they durſt not thē whiſper in ſecret, what now they openly diſcouer, whereby the force of his wickednes being then ſecret,became not as now ſo open and apparant. I durſt not me thinkes of my ſelfe ſo much as ſurmiſe but the one halfe of that, wherein he became ſo notorious, ſo rare and vnuſed are the euils, wherein hee ſeemed ſo thoroughly to be fleſhed. I haue woondered ſithence with my ſelfe many times: what ſoyle it might bee, or what conſtellation ſo furious, as effected theyr operations in production of ſo bad and vile a creature, at the tyme when he was firſt put forward with liuing into the world: In the ſearche wherof,I haue bene the leſſe aſtoniſhed, inſomuche as thereby I haue grown into ſome perticular knowledge of his original and parents. His ſire I haue vnderſtoode was a vilain by creation,by nature,by ſoyle,by diſcent, by education,by practiſe,by ſtudie,by experience, his dame the common ſinck of euery rakehels filthineſſe: the one of whome (after innumerable offences committed whereby he deſerued a thouſand deathes) was at the laſt for a deteſtable and notorious crime burned peacemeale vpon a ſtage in hollande, and the other

ther(after ſundrye conſuming and filthye diſeaſes, neuer able to ridde her) was in like maner hanged aliue in chaynes for a moſte horrible murder in England. Expect you not then, that the procreation and generation of ſuch an iſſue, muſt by argument of the Parents condition, ſorte to ſome notable purpoſe? you doe I know, and in truth howe could it otherwiſe be likely. Now if hereby we ſhuld conceiue of his education, and how his child-hood paſſe away, being foſtered vp as he was, from one place to another, without any certayne abiding, but only *Cœlum omnibus commune*, the common habitation of the worlde, wee muſt no doubt ſuppoſe that he ſaw much, knew much, practiſed muche, ouerpaſſed muche, and was glutted with very muche. And ſurely if I ſhould giue credite to ſomewhom I durſt beleue, that knew him euen then when he was not much more then a child, the very yeares hee laſtly bare, gaue not more aſſured teſtimonie of what he now was, then the ſeaſon in which he then paſſed, did yeeld an inuiolable approbation, what in time following he woulde become, for euen then, what rapine, what thefte, what iniurie, what ſlander, what lying, what enuy, what malice, & deſperate boldnes, and daring to enter into any miſchiefe, was in him thorowly planted? There was not (by report) any one thing whereby a man might afterward be coniectured to become infamous, but was in him fully repleniſhed. Credite me, I coniecture ſo manifoldly of the ſequel of his actions, as whē I vnderſtand what he was, ſo ripely, I maruel that he liued thus long ſo wickedly. But ſhall I turn here from, to hys Adoleſcencie, and ſhewe what therein I haue heard? Truely it paſſeth all capacitie to be cenſured: and it it is too too muche to be thought vppon. His pride, hys bouldneſſe, his ſhameleſſe continuance, hys lookes, his geſture, his ſhewe, his liuing, hys conuerſation,

Hypophora.

Apoſtrophe.

His childehood.

Ecphoneſis.

His Adoleſcencie.

Confirmatio.

his companie, his hauntes ſhewed ſtill what hee was,
Congeries. There was no rakehell, no ruffian, no knaue, no villain,
no cogging raskall, no hatefull companion, no robber
on hie waies, no priuie pilferer, but his hand was in
with him, and that he was a copeſmate for him, no brothel
houſe but he haunted, no od corner but he knew
no cutter, but hee was a ſharer with, no perſon ſo
laſciuious, abiect, vilde or diſſolute, but hee would be
a copartner. Yet after all theſe trades, hauntes, sharinges,
and partakinges, hee became at laſt to ſerue an
olde miſer, aged for his yeares, and miſerable for hys
Deſperate, couetouſneſſe. This wretched olde man (as eache one
Miſerie. fancieth as hee liketh) conceiued ſo muche of the odd
youth, that he tooke him into his ſeruice, where, wyth
bad attire, and threed-bare diet, he liued with him a
pretie ſeaſon, ſomewhat more then quarter mayſter.
In the'nd by whoſe theft God knowes) the man had a
cheſt broken vppe, and a little coyne and plate ſtolne,
wherewith (becomming deſperate) it was deliuered he
hong himſelf for griefe, and being now dead, left no iſſue
or other heire, to ſucceede hys wretchedneſſe and
doble barred hoord, but *B.* his man, who being a ſtrong
lubber, was by this time grown a ſturdy knaue, & wold
needes be compted a man, & therupon became owner
and intrudor to his maiſters pelfe, wretchedneſſe and
His youth miſerie. To recken vnto you ſince, how hee came into
and age. the coũtry here, became a purchaſer, how he hath ſpẽt
his youth, paſſed his old age, what briberie, extortion,
wrong, crueltie, rapine, miſchiefe and al kind of villany,
he hath bolſtred, perpetrated, folowed: what infidelity,
falſhood, reuenge, priuy-guile, trechery, betraying the
Incrementum. innocent, beating down the poore, fatherles, widows:
how much euil hath he done, & what litle good he hath
deſerued, what ſhuld I clogge my ſelf with the remembrance,
or troble you with rehearſal. It is to much I am
Aporia.

not able, I cannot, nay it were vnpoſsible to performe it. What reſteth then, but that I reache the ſcope, as in the foremoſt purpoſe was intended, that hauing deliuered his ſhamefull life, I doe report vnto you hys ſhameleſſe and vnaccuſtomed death. See then the incomprehenſible power and iuſtice of God, ſee the weight of hys meaſure, ſee the woonderfull demonſtration of his ſecret iudgement, howe of a careleſſe lyfe enſueth a cancred death, of wilfull liuing a wretched ending, of ſuch money miſers, ſo manifolde miſeries, as whereof I ſigh to thinke and greeue to remember. The man ſomwhat before his ſickneſſe grew into an extreame numneſſe, inſomuche as hee that neuer luſted to helpe others, was not nowe able to helpe himſelfe, nor any cared to relieue him, afterwards fretting aud fuming, with himſelfe as it ſeemed, that notwithſtanding his great maſſe of money, and huge heap of wealth, none could be entreated with prayers, or hired with treaſure, ſo much as to meddle with him, hee grew into ſuch a frenſie, and conſequently into ſo rank a madneſſe, that he ſate ſwearing, blaſpheming, crying, curſing and banning, and that moſte execrablie, hys lookes were grimme, furious and chaunged, hys face terrible, his ſight fiery and pearſing, thoſe that ſaw him feared it, and they that heard of it, durſt not come nigh him. In concluſion, ſome that pitied him more then his deſeruing, & grieued to ſee that, they coulde not redreſſe in him, cauſed a company to watch him others to prouide warme brothes, and in concluſion vſed all meanes poſsible to comfort him. But what can man do to preuent the ſecret determination of tha'lmightie? For loe, whyleſt all men lefte hym, and eche one ſtoode in doubt of hym, a companie of rattes vpon a ſoddayne poſſeſt his houſe, hys tables, his chimneyes, hys chambers, yea hys verye bedd, and hys

Tranſitio.

Paronomaſia.

Pathos.

His inordinary ſicknes

lodging, vpon which & about which, they wer ſo bold, as in the ſight of the beholders they durſt appeare and come before them, and beeing ſtroken, abode, and wer killed, and others come in their places: what ſhal I ſay, the ſight became ſo vncouth as al men ſhũned, ech one feared, and none durſt abide it: whereupon the miſer being left alone, thus pitifully died. The ſtench of his corps admitted neither dailight nor cõpany wherin to be buried. Two only that were the cõuciers of him, ſickned vehemently and one of them died, the other is yet ſcarcely recouered. The matter hereof ſeemed vnto me ſo ſtrange, & therwithal ſo importunate to warne vs of our actions, conſidering how ſeuerely God puniſheth when he is once bent to correction, as I could not but deeply conſider of, weighing with my ſelf that ſuch as was his life, ſuch was his death, the one being hated of many, the other not to be tollerated of anye. The circumſtance whereof, referring herewith to your deepe, conſideration, I do bid you hearily farewell.

His death.

Hipallage.

Peroratio.

Homoeoteleuton.

WE haue not in the former *Epiſtle*, ſo much endeuored to praiſe & extol the incõparable worthines of a hie & mighty *Prince*, as the argument of this letter hath occaſioned vs to diſcommend the perſon of a moſt vile & wicked liuer: either of which, haue bin the more amply ſet forth, to th'end to manifeſt therby how much and wherin ẏ excellency or dignity of one thing, may be either iuſtly aduanced or worthely condemned. Now touching the *deeds* and actions of men. In what ſort they are to be preferred or diſabled, is alſo to be collected out of the places before remembred. And herein it ſhalbe neceſſarie to call in queſtion whereout the partes therof are to be drawne, as from the body, wherein is included either plentie or want of ſtrength or actiuitie. From the minde as whence enſueth *Prudẽce, Iuſtice, Fortitude,* or *Temperance* or ẏ contrarieties thereof. From fortune as where-fro is deriued *Honour, Worſhippe or Wealth*. Out of all or ſome part of theſe, doe proceede the weight and matter of any action, as if the ſtate thereof conſiſteth in bodely force, I doe vſe thereunto valor, and ſtrength, if it reſt in ſway or gouernment I conferre therein *Wiſedome, Iuſtice,* and *Modeſtie*, if it be in cauſes of common weale, bountie, eſtate, or liberalitie: I herein applie *Honour, Worſhippe, Habilitie,* or *Riches*. The action ſtanding in regard of *Pietie*, reputation, *Honour* or fame, for the conſeruation whereof any one hath delte worthilie or wonderfully: hereunto muſt we induce *Fortitude*, whoſe propertie is ſtoutly to beare, in whiche is contayned, *Magnanimitie*, to couet and aſpire vnto thinges excellent, and to contemne thinges baſe and leſſe permanent. *Longanimitie* conſtantlye and reſolutelye, to indure. *Patience*, meekely and willingly to tollerate. Then *Temperaunce*, the partes whereof, are *Modeſtye, Chaſtitie, Continencie, Sobrietie,* and *Meekeneſſe*. The *Confirmation* and *Confutation* occupyed in all which, are gathered of Honeſtum or Inhoneſtum, as I ſayde before, *Vtilitie* or *Inutilitie, Difficulcie,* or *Impoſsibilitie*.

Laus ab honeſto.

Ab æquo.

A neceſsitate.

Ab.vtilitate

A dificili.

Examples of theſe might be ſorted diuerſly as in the perſon of *Dauid*, I coulde commend hys combate agaynſt *Goliath*, firſt ab honeſto in that he beeing the ſeruaunt of God fought againſt a blaſphemer, alſo in his Princes quarrell and the defence of hys Countrey: ab æquo, becauſe it is meete and conuenient, that in cauſes ſo perilous, the ſtrength of eche one be applyed; A neceſsitate inſomuch as thereon depended the ſauegard of the Prince and people. Ab vtilitate for that he killing ſuch an enemie brought to theyr own countrey: peace & quiet, & alſo draue the other part in ſubiection to his king and people. A Difficili, becauſe the vndertaking thereof was ſo muche the more waightie, by howe muche himſelfe was as it were an infant agaynſt a mightye Gyaunt, vnarmed

Places of exhortation.

againſt him that was armed, vnfurniſhed, againſt him that had all maner of complementes of warre, weake where the other was ſtrong: beſides that, the terrour of his challenge and hugeneſſe of ſtature had before daunted the armie, and put them all out of conceite, inſomuche as the doubt was ſo generall as no man dared, to vndertake the quarrell: herein onely is prayſed of bodily force, his *Actiuitie* and nimbleneſſe: of *Vertues* his wonderfull *Magnanimitie* ẏ by a couragious deſire durſt vndertake the ſame, his affiance in *Iuſtice*, and equitie of the cauſe. His *Pietie* to God, his Prince, and country. His *Fidelitie* whoſe lyfe was not ſpared when eche one drew back, to be brought in hazard for all theſe. Now in cauſes of ſway and gouernement, a man might be prayſed for his great wiſedome, wherby in handling of ſome notable actiõ in ambaſſage or conſultation, he hath onely by graue aduiſe, induſtry, diſcreet ſerch, perſwaſiõ, or circumſpection, cõpaſſed waighty matters to the cõmon weale, or thence auoyded huge & imminent dangers, *Cicero* in the coniuration of *Cateline*, being a mightie ennemy againſt his owne city of *Rome*, might herein be an excellent pattern, who without ſtirring the people at al, without any maner of bodily reſiſtance or force of armes, without paſſing by any priuate or indirect means, did by the ſole matter of his *Wiſedome*, weightines of ſpeech, forcible reaſons, enforcements, rebukes, and perſwaſions, driue him cleane out of the Citie, and being expulced (to the common peace, tranquilitie, and ſuretie of the ſame) did afterward by like demeanour, induſtry and circumſpection ſo preuent his purpoſes, ſo circumuent his pollicies, ſo turne him vpſide downe, as hee dared not, he could not, he ſhamed to perpetrate what ſo often he hadde ſworne and ſo many wayes intended. For ſome one rare & ſinguler point of *Iuſtice* men alſo might be extolled, as beſides common expectation executing the ſame. A preſident hereof might be the L. chiefe Iuſtice of England in the time of king *Henry* the fourth, who was ſo ſtrictly bent to the obſeruation of Iuſtice, as hauing one of the princes ſeruauntes arraigned before hym at the kyngs bench barre, for a fellonie, and being one that the young Prince greatly at that time of his youth fauoured. The Prince came to the barre, and at the Iudges handes requyred his ſeruaunt: who aunſweared that he was the kinge his fathers pryſoner, and ſtood there, vpon his triall by law for his offences, and that he coulde not in iuſtice, nor woulde (by his pardon) permit his deliuerye without his triall. The Prince mooued with ſuch denial, ſtrooke the Iudge on the face, and woulde by force haue with-drawne the pryſoner. The Iudge with-ſtood him, and aduertiſinge him mildly of the offence he had done to the ſeat & place wherein he ſate of iuſtice, in ſuch ſort to ſtrike him, ſtoutly cauſed handes to be layd on him, and committed him to warde, whereunto (vpon ſuch aduertiſement) the Prince obeyed, and accordingly remayned in durance, attending the aduertiſement and knowledge of his fathers pleaſure. Here might be a great contention, whether the worthy Iudge in his equal adminiſtration and execution of iuſtice, without feare, whereon ſtoode the hazard of his owne life, beeing vpon him that was in ſucceſſion to become his Soueraigne Lorde, were more to bee commended: or the Prince, in his ſubiection, and of all other moſte ſingular obedience were more highlye to bee extolled, the one daringe to doe that was lawfull, vppon whatſoeuer hazard, the other humbling him-ſelfe to authoritie which he might eaſelie haue impugned. For no doubt there was as much virtue in the ones obedience, as there was excellencie in the others ſentence.

Ouer and beſides theſe in the honour, worſhip, or wealth of any man, his deedes of Charitie, eyther in *Erection, Contribution, Conuerſion* or *Repairing* of anye thinge, whereby the common-wealth is benefited, virtue furthered, or the needie prouided for.

Finally *Bounty*, *Liberalitie*, *Courteſie*, *Modeſtie*, *Chaſtitie*, *Continencie*, *Patience*, *Obedience*, *Sufferaunce*, willing acceptaunce of death for conſcience, for fidelitie towards their Prince, for their country, for their faith, theſe ſeuerally for or by them-ſelues, aſwel as in others are ſundry kindes commended. Preſidents hereof might be of *Bounty*, as in pardoning what we might execute. *Liberalitie* in rewarding the good, and relieuing common neceſſity, *Courteſie* in meeke and gentle vſage, harkning to the complaints of the poore and greeued, to the redreſſing of their wronges. *Modeſtie*, in abſtaining to execute vpon our ſelues the fulnes of glory, or commendation due for our well deſeruinge, in acceptation of honours, in ſhunning foule and prikeſome ſhewes, in lookes, countenance, and demeanour, tending to occaſion of euill. *Chaſtitie*, in the inuiolable preſeruation of *Virginitie*, in puritie of thoughtes, wordes and deedes, be it with loſſe of life. *Continencie*, in withdrawing our ſelues from ſeruice of our appetite, and what naturally we couet. *Patience*, when gladly, meekely, and quietly, we accept and indure whatſoeuer iuſtly or iniuſtly is layd vpon vs. *Sufferance*, when with reſolute preparation we are adapted and made readye to take anye croſſe or affliction vpon vs. Now by the laying out of al theſe particularities, you maye perceaue which way, and wherein the effectes of euerye of theſe places are chieflye furthered, and what be their actions falling out in their ſeuerall diuerſities: By choyce and example whereof, the learner may be the better prepared, in whatſoeuer he ſhal vndertake or proceed vpon.

Preſidents of Bountie.

Of Liberalitie.

Courteſie.

Modeſtie.

Chaſtitie.

Continencie.

Patience.

Sufferaunce

And for aſmuch as it is a thing ſo vnuſed and difficult (as I once ſayde before of Letters *Deſcriptorie*) to enter particularly into anye one of theſe partes by them ſelues, without ſorting to ſome other end or purpoſe, the effects thereof. As by the deliuery of praiſe or diſpraiſe of a perſon

to

Places of exhortation.

to commend him for ſome vſe, or diſcommend him for the ſame, or in furthering or condemning the actions of anye, to exhort or dehort others from the like, or otherwiſe by ſome occaſions to defende or inueigh againſte eyther of both. And ſo alſo touching things for, or by them ſelues to be propoſed, either in reſpect of their goodnes or badnes, to procure a receipt of them, or otherwiſe toabandon their forces. I ſhould deeme it ſuperfluous in this place to put forward any more examples, contenting my ſelfe that for inſtrucion ſake, I haue ſo plentifully giuen forth already theſe peculiar notes, which at ſuch times when they ſhall be then vſed, may be according to their directions orderly and with great facility applied. Omitting therfore, what conſiderations might herevnto otherwiſe be deemed pertinent, to the places in which they maye bee frequented more conuenient: let vs now paſſe vnto the next title of epiſtles being *Deliberatiue*, and herevnto in order next enſuing.

CAP. XI.

Of Epiſtles Deliberatiue.

Few precepts more then already ſet downe, maye ſerue, eyther in the generalitie of this *Deliberatiue* kinde to be conſidered, or in the other part *Iudiciall* to be purſued: for that in whatſoeuer hath before been enioined in the precedent parts of *Lawdatorie* and *Vituperatorie*, are here in al reſpects to be followed. The firſt therfore of theſe ſorts preſenting them-ſelues to our handling, are epiſtles *Hortatorie* & *Dehortatorie*, the argument whereof being deriued frō the parts afore ſayd ſhall beſides conſiſt of the motiues therin to be ſuggeſted. Theſe kind of epiſtles retei-

Motions ſpurres vnto Virtue.

ning for the moſte part a diuerſitie of affections (which *Nature* hath ordained as it were certaine prickes or prouocations within vs, whereby to induce the ready & direct way to *Virtue*, or terrifie vs by like degrees from purſute of vices) haue in them ſundrye oppoſitions, correſpondent vnto all their properties. In exhortation therefore to any thing, ouer and aboue the matter, in the Epiſtle layde downe, we haue theſe occaſions and circumſtances wherby to incite thoſe we write vnto, to the acceptaunce or allowaunce of the argument we haue in handling, as praiſe that maye enſue thereof, hope, feare, or hate of ſome one thing, loue liking or compaſſion of the cauſe, emulation of ſomewhat therein propoſed, expectation thereon depending, examples and intreatie.

Efficacie of praiſe.

The efficacie of praiſe is no doubt, of rare and ſingular force, to exhort and ſtirre vp to well doing. For what I pray you is it, that preferreth and encourageth the common actions and endeuours of all men, but the generall allowance and regard that is euery where made of them? Is it not accompt alone that giueth encouragement to *Virtue*? Is *Virtue* ſo fullie aduaunced in anye thing, as in the honour and commendation that is attributed vnto the ſame? For ſo and in ſuch maner hath *Nature* framed the mindes of mortall men, that there is no one of them liuing, that is of ſo baſe and contemptible a ſpirite, but by praiſe and commendation he may be drawne vp into a liking: which being ſo, the force therof in *Exhortation* muſt of neceſſity greatly preuaile.

This ſhall we well perfourme, if we firſte conceaue of the party with whom we haue to deale, what diſpoſition, habiliments or other matter is in him, furthering and conuenient to the purpoſe whereunto we exhort him, and the likelyhoodes of the ſame thereupon greatlye to put foorth and commend: or otherwiſe if he haue anye thing before time waded into that action by him-ſelfe, then to praiſe that which is begunne, and thereby exhort him to proceed in ſo good a purpoſe, vehementlye ſetting foorth the accompt and worthines of the ſame. And if before time he haue behaued him-ſelfe well therein, we ſhall encourage him to the better, ſhewing that the more excellent the thinge is, the more difficult it is to bee attained, for difficilia quæ pulchra, and yet the difficultie, not ſo great as the praiſe, glorye, and recordation thereof, ſhall thereby afterwardes be retourned honourable.

Encoragement.

Likewiſe, if the ſtate of the party do ſerue there vnto, it ſhal not be amiſſe to put him in mind of his parentage, fortune, virtue, nobilitie, witte, towardnes of great expectation, and of all ſorts generally well reputed, his diſcretion, abilitie, age, and conceipt, framed to ſuch purpoſe, all of them requyring no leſſe then that we wiſhe to be put forward at his handes, but all this with great modeſty to be deliuered, that in ſeeming to preferre the certainty of thoſe virtues which are of good accompt, we doe not palpablie gloſe with the partye, to draw from thence thoſe thinges that neuer came neare him, and this order of deliuery ſhall herein auaile greatly.

Very forcible alſo, is the propoſed *Hope* of rewardes, and *Feare* of inconuenience, the one wherof auaileth much to exhortation, & the other to the terrifiing and withdrawing. *Loue* & *Hate* likewiſe are of no leſſe purport, for wher Loue is, what may be found difficult, the ſame alſo enſueth to Hate, for what can not hate and miſlike compaſſe, be it by any poſſibilitie to be attayned. If therefore we ſort theſe two contraries in one lincke togeathers, challenging one waye, that in reſpect of the loue and regarde he hath euer borne to this or that, or to ſuch occaſions as maye prouoke the ſame, and vppon the iuſte hate an other waye, he hath ſo long time conceiued vppon ſo certaine a ground as may be alleadged, he will now take in hande ſuch a cauſe, or vndertake ſuch an action.

Hope and feare.

Loue and hate.

Commiſe-

Places of exhortation.

Commiſeration. *Commiſeration*, or *Compaſsion* of the lamentable eſtate of a thinge, and the inſupportable wracke the ſame is like to fall into, is alſo of wonderfull effect, and vrgeth many times, ſo much as what more may not be requyred in any matter.

Æmulation What vehemencie alſo caryeth *Æmulation*? The force whereof is gathered of Enuie, (not that ſluggiſh and execrable malice, which when it ſelfe is no wayes able to performe anye thing worthelye, ſnatcheth and continuallye gnaweth at the deſertes of others) but that generous and noble kind, which ſage *Nature* her ſelfe hath inſinuate in our mindes, emulating by a feruent deſire to compaſſe, or poſſibly to goe beyond what mightely, by others hath beene performed.

Expectation *Expectation* is not the leaſt of the reſt, the doble force wherof, effecteth hereunto mightely, as in the actions we take in hand, to conſider how much ſtandeth vs vpon, zealouſlye and happely there in to proceed: in aſmuch as we haue enemies as well as friendes that are lookers on, wherein we ſhall fruſtrate the hatefull deſire of the one, who ſeriouſly doe awaite the worſt ſucceſſe to all our enterpriſes, and ſatiſfie the courteous intendment of the other, vnto whom (not to haue good ſucceſſe) ſhould be moſt intollerable and greiuous.

Examples. Examples likewiſe, whoſe authoritie is moſt weighty herein, are greatly to be preferred, by meanes whereof we do vpon ſufficient and grounded warrant of liking, diligentlye commende, what certainlye is to be followed.

Obteſtation or entreaty. Laſt of all, are *Requeſtes* and earneſt intreaties, which no doubt do often times beare great ſway, eſpecially among honeſt mindes, prepared euermore to well doing. The weight hereof is preferred diuerſlye, as in regard of himſelfe to whom we write, of his Parents and aunceſtours, of the worthines of the thing, or for the commoditye thereby likely to enſue, we vehemently beſeech at his handes the effectuall performaunce of that whereunto he is perſwaded.

ſwaded. Thus haue we paſſed as you ſee, throughout all theſe partes, the rather to laye open to veiw all maner of meanes that maye be, ayding and furthering to the vſe of this preſent method, the rules of euery of which, are now to be ſorted out into particular examples.

An example of an epiſtle Exhortatory

Exordium.

I Haue many times deſired with my ſelf (good coſin) to obtaine ſome neceſſary meanes, whereby to manifeſt the great good will I do owe vnto you, and in ſome ſort or other to giue you to vnderſtand, how much and how greatlye I haue tendred thoſe good partes, that manye times I haue ſeene and approoued to be in you. And for aſmuch as *Fortune* hath denied vnto me the eſtate, reputation, and wealth, that manye haue gained, and the moſt doe couet, whereby I can not if I woulde, beſtowe vppon you ſuche riches and treaſure as might breed content vnto others: I am determined to impart vnto you, that, which vnto your preſent condition ſeemeth moſte requiſite, and wherewith vſe and common experience hath heere tofore inuried me, in ſtead of wealth to giue you wordes, in ſtead of golde good, for riches reaſon, and in lue of liuing, to afforde you a louing and conſtant hart. And whereas I am informed, that contrary to the expectation of ſome (who ouer peremptorily haue here tofore deemed of theſe your young yeares to be laden with looſenes, and led forward by liberty) you haue of your ſelfe, and of your own motion and free-will, obtayned licence & allowance of your father to goe to *Cambridge*, in minde to giue your ſelf wholy to ſtudy, & the ſole fruitiõ of learning.

Paranomaſia.

Narratio.

ning, whether I ſhal more commend the motion hereof, or the action that therby you haue taken in hande, I doe ſtande in great doubt, in ſo much as the memory of the one can not be for the worthines thereof more permanent, then the glorye of the other to your euerlaſting commendation approued moſt excellent. It is reported of the mighty *Alexander* of *Macedon*, that he was a king, that he was puiſſaunt, that he was warlicke, that he was famous, that he was a Conqueror, and that he ſubdued the whole worlde, but when he came to him-ſelfe, to the conuincing of his owne appetite, to rule reaſon by the ſquare of right, he became a meacocke, a Childe, an infant, what ſhould I ſaye, he was no body. How much more greater then he was, had the worthy Prince remained, if as in the conqueſt of ſundry mighty kinges, Regions, and prouinces, ſo in al other thinges tending to the ſuppreſſion of his owne peculiar effects, he had beene no leſſe or fully ſo much as *Alexander*. *Scipio*, the moſt honoured and renomed *Scipio* amongeſt the *Romaines*, for his ſundrye great exploites done in *Affrica*, ſurnamed *Affricanus*, we doe read, atcheiued manye valiaunt and incomparable victories, and were it but that ſole battaile which he fought (when *Rome* was now at wracke, her nobilitye ſpoyled, and her glory trode vnder foote, ready almoſt vpon anye reaſonable condition to be deliuered into the handes of the enemye) in which he then freed his Citie, repulſed *Hannibal* by a mightye ouerthrow, and thereby daunted ſo farre foorth his pride for euer, as expelled from him all hope thence forwarde, at anye time els to become a conqueror: It coulde not otherwiſe be ſayde without queſtion, but heerein, yea, in this onely action, he deſerued eternall memory, but was he herein thinke you, & for this onely matter thorough out all the prouinces recounted ſo famous? No aſſuredly.

Of prayſe.

Synonymia.

Andiploſis

Of exampl:

redly.It was alſo his rare & moſt ſingular virtues otherwiſe,that fully perfected & polliſhed the glory therof.It was alſo his rare *Temperaunce*,*Modeſtie*,*Continence*,& *Sobrietie*, wherein with wonderfull admiration he exceedinglye flouriſhed , and became extolled aboue all others. This was it,wherin more then *Alexander* he became regarded & famous, the conqueſtes that by this meanes he daylye made of him-ſelfe, retourned more glory to *Rome* , more firme faith, and reuerence,then the forcible progreſſion of all other his fatall ouerthrowes and victories : of ſo great and wonderfull reputation is *Virtue* to all her followers . This being ſo, how can I then ſaye, but in this your action,you haue of your ſelfe right well begunne,how can I thinke,but aboue many others you haue therin chiefly deſerued. Wherin ſhould I augmẽt your praiſe,if not in that you haue hereby ſo well performed , the force, operation, and effect of all which, hath onely conſiſted in ſubduing your owne appetite . Great commendation haue you won I muſt needes confeſſe, and more then with common worthines haue you in this action demeaned your ſelf, but (my good coſin) it is not inough to haue well begun in a thinge, without alſo therein you doe vſe perſeueraunce. *Hannibal* knew well how to ſubdue, but he knew not how to entertaine his victoryes . As you haue already in this your reſolution gotten great good liking,ſo behoueth both for the preſeruation of what already won,and to induce a perpetuall encreaſe to the ſame,that you doe euer more frequent, and by earneſt and zealous proſecution ſeeke, ſtill to entertaine the fruites thereof. Proceed then a Gods name, and go on,with good luck in your enterpriſe,the more harder and greater you finde the difficultie in attayning to virtue,the more vehement ſhal be your glory, and the more honorable the reputation that thereby

Epiphonema.

Amplificatio

Exhortatio.

Confirmatio.

Hypophora.

Ab æquo.

Praiſe of his aunceſtors.

A neceſſitate.

Of expectation.

Of Loue.

Of hate.

Hiperbole.

is purſued. For what hath a man of all that may be left vnto him in this world, wherof to vaunt him-ſelfe, but the memory of that wherein he hath moſt worthelye trauailed. The rich reap poſſeſſiõs, which when themſelues are once paſſed awaye, are immediatly diſtributed to others. The pleaſures of the world are momentarie, and after we are once dead we perceaue them no more. Worſhip, honor, and dignitie, periſheth euen in the very ſelfe remembraunce. The reuennewes of the mighty, when life is once fled, are no more to be tendred. Shall we then for a nomber of fruitles vanities, (the regard wherof doth neuer laſt longer, then whilſt we are in preſent vſe of them) neglect the ſerch of that which is of all others moſt permanent? No ſurely. So behooueth not ſuch as your ſelfe, that of your aunceſtors haue had ſo manye good encouragements, beſeemeth not the remembraunce of their excellencies in you alone to be periſhed. Tis *Virtue* beleeue me, that procureth *Fame*, and ſolie *Fame* that makes men immortall. All other meanes are feeble, as the originall from whence they are deriued is incertaine. At leaſtwiſe, it ſhall many other wayes ſtande you greatly vpon to continue this courſe, in ſo much as by the æmulation of the virtues of others, you ſhal thereunto be conſtrained, beſides the loue and regard that all men haue borne, and euer doe beare to the remembrance of virtue, the expectation of your entierly fauoring, & careful louing friendes, who with great longing do attend the proſequutiõ of your worthines, the il conceipt, malice and ſpite that ſome haue had towardes you, wherby to ouerthrow the good opinion of your father, who with greater greedines then wolues them-ſelues, with more enuye then the *Crocadile*, and farre more poyſon then the ſerpent, do lie in waite but only to harken after the newes of your declination, and the diſſolued

pur-

Intreatie.

Peroratio.

purpoſe of this your good intentiõ. Finally my deareſt and beſt fauored kinſman. I do adiure you, pray you, & as earneſtly as I can beſeech you, by the very pure, and intier loue of virtue, wherof you now ſhal become partaker, by the immortall Fame thervnto only awarded, by the care you are bound and ought to haue of your ſelfe, by all the kinred that hath tied vs in affinitie, together, by al the loues and poſſible intreaty that I can, you do perſiſt, continue, and remain firme, in this your intended purpoſe. In purſuite whereof, you ſhall miniſter vnto your friends ioy & comfort, to your enemies ſhame and reproch, to your ſelfe praiſe and eternall regard, and to al ſorts of your acquaintance occaſion to admire you. Preferring many times my care & earneſt affection towardes you, with my manifold greetinges vnto your good ſelfe. I do bid you farewell, &c.

Intendment of the laſt letters.

Diſtinguiſhment of the parts.

The exhortation contained in this letter purſueth not any one thing in particular, but *Virtue* in generall, yͤ intendment of the writer therein, was to praiſe the well doing of his kinſmã, in abandoning ſuch ſuſpected affects as gaue occaſion to ſome (ill fauoring his perſon) to ſpeak largely of his credite, & therevpon to diſable him to his father. In which he obſerueth this meane, the *Exordium* cõcludeth the liking of him that wrote, & the fauored partes that were in his accõpt, concerning the party to whom he wrot. Then he explaneth the purpoſe of his letter by *Narration*, & thervpon the rather to encourage his wel-doing, he commendeth the act, confirming the worthines therof by a doble example. Afterward proceedeth againe by amplificatiõ of the goodnes, & exhorteth to ſtability & perſeuerance, approuing by many circũſtances, the frailty of al mundan things, & the ſole immortalitie of virtue. Beſids, by the cõuenience of yͤ matter required, by neceſſity, example of his predeceſſors, expectatiõ of his frends & enemies, loue & hate of either of both, hee preferreth yͤ ſame. Laſtly, Reſponſory Epiſtles.

by adiuring and intreaty, and therewith comprehendeth a concluſion. Now for becauſe the knowledge of Letters *Reſponſorie*, are as needfull to be vnderſtood in the particular occaſions hereof as anye of the others: I deeme it not amiſſe, to ſet downe the aunſwere to each of theſe Epiſtles as they follow in ſequence, that being conferred togeather in one ſelfe matter, the diſpoſition therof may the better aunſwere the expectation of the Reader.

A letter Reſponſorie to the ſame Epiſtle.

A modeſt admiſſion of praiſe.

Dicæologia

Excuſatio.

Aſſurance of his courſe taken.

THE regarde of your exceeding good-wil, and weight of your aduiſe and good exhortations (my very good coſin) haue moued me many times to think on you, and to thank you for the ſame. I take no little comfort of your great good liking of my determination, and that the indeuor therof beareth ſo forcible allowaunce at your handes, as to reckon the ſame in ſo hie and great accompt, as you do. I did I confeſſe erre a while, but how? as a yong man, I went a ſtray I grant, but not with perſeueraunce, for I reclaimed my ſelfe ere I fell, and ſtoode vpright, ere by ouermuch weight I ſlided to far in my purpoſes, *Errare, eſt humanum, ſed perſiſtere, belluinum*. The courſe I haue taken, as it was eſtraunged from the opinion of many: ſo in the proſecution thereof, I hope to vſe ſuch purſuite, as willingly by declination, therin I meane not to become offenſiue to any. Feare you not ſir, the accompt is already ſet down, for notwithſtanding my greene yeares muſt yet of force continue their note of imbecilitie. This prerogatiue yet remaineth, that I maye as I liſte adapt my opinion to grauitie. You ſhall (good coſin) doe me a great pleaſure, if as I am partaker of your loue and entier affection, ſo I maye ſometimes be partner with you of thoſe exerciſes and ſweet pleaſures, wherewith your ſtudie is frequented: I meane that with diſcourſes of yours, you will now and than remember me. The expectation of your good conceipt maye become a great ſpurre vnto me, the aſſuraunce whereof let reſt I pray you, by note of your letters, wherby you ſhal often prouoke me. Thus aſſuring my ſelfe of that I neuer yet diſtruſted at your handes, your zeale and fidelitie towardes me, I regarde you as faithfull as I haue euer founde you, and ſo will alwaies accompt of you, &c.

Anſwere to his offer of good will.

VVeight of his expectation.

Concluſion

TOuching theſe Letters of aunſwere, there is ſeldom in them any obſeruation at all, whereby to bind them to the vſe of thoſe orderly parts, that in all other Epiſtles are to be followed. For that the matter of euery anſwere dependeth vpon the places of the former direction, wherunto the ſame is euer more applied, ſo that vnleſſe it be in an Epiſtle *Defenſorie*, which is framed in an aunſwere to the accuſation of an other, it rarely or neuer admitteth anye partes at all: but in that kind, by reaſon of the ſundry argumentes, inferences, confutations, diſproofes, and other circumſtaunces that therein are to bee alleadged, it beareth the like order of the other Epiſtles, as in the example thereof ſhall be hereafter declared. And now let vs ſee one other example of the ſame ſute, wherein exhortation is giuen to the profitable ſtudy of learning.

An example of epiſtle Hortatory, to the ſtudy of learning.

Exordium.
Inſinuation.

IT is no little pleaſure vnto me, to conſider with my ſelfe my good N. the great trauail, coſt, and paine, dayly employed by your deareſt beloued parents, to induce vnto you the precious, and of all other moſt delicate & ſweete pleaſure of learning the valew wherof is without all eſtimate, and the comfort therein conceiued, in no wiſe to be comprehended: the louing regarde of whom, & the moſt lamentable want of the other, whē I do ſee you either with ſome ill fauoring aſpect, to encline vnto, or with ſome more then ſtraung or vnuſed termes to accōpt of, I can not but grieue with my hart, reſpecting the linck whereby I ſtand charged to either of you, in ſo great apparance as I do behold the ſame.

Propoſitio.

True it is, that you are a Gent. that you are heire apparaunt to large and very great poſſeſſions, that you are (for the yeares you beare) of comelye and goodly perſonage, that you are in all things well accompliſhed, & euery way as beſeemeth: but yet when I behold this fauour, this comelines, theſe accompliſhmentes, & know you to be a Gent. & thinke vpon your large enſuing, reuenewes and poſſeſſions, me thinks there ſhould yet be an ornament to all theſe, and a thing of farre more goodly ſhew, & more ſurpaſſing valew wanting to the ſame, that might if it were wel entertained, adde more glorye vnto all the others, then the waight of the reſte were euer able to purchaſe.

Ratiotinatio

For ſuppoſe that all theſe complements of yours are of large price, & very neceſſary as they are in deed, and ſuch wherwith the ſtate of man is greatly beutified,yet are they al but things pertinent vnto the body,by force wherof(ſetting only our ſhape aſide)we do communicate in euerye thing, with beaſtes,for with them we liue,we moue,we go,we eat, & enioy the ſenſual appetite of inward & outward abilities.But by benefit of learning,of knowlege,of ſkil,we make difference of things,& are only therby in our ſelues diſtinguiſhed frõ beaſtes. And if man which is the principal work of god,was frõ the beginning a choſen creature,endued aboue any others,& therefore pointed to exceed and go beyond all others,how much the more nedful ſhal it be for euery one,according to ſuch appointment to prefer and put forward the vſe of the ſame. And ſeeing aſwell by the ordinaunce of God as common vſe of reaſon, whereby we are gouerned and led,euery man is induced to propoſe vnto him-ſelf the exerciſe of things that are good & honeſt,and that the ſame alſo among theſe which maketh a man neareſt to his creator in perfection,is of all others the moſt to be deſired: how much auaileable thẽ and important is it, to euerye man to be frequented with learning, the vſe wherof freeth him of cõmon ignoraunce, and maketh him capable of the hie & lofty miſteries. And if in any ſtudy whatſoeuer the reputation of honeſt & good is to be ſought for,what I pray you,thẽ learning may be adiudged more honeſter,which hauing with it a certain kind of deuine and ſacred original,hath frõ the beginning of the world,bene with al men in greateſt price & eſtimation. What may be deemed more honeſt,then that which from very aſſes and blockes,and(if it were lawful ſo to ſay)from brute men and beaſts alſo themſelues maketh difference,and without the whic,hthere were left vnto vs frõ ſuch,no place at all of diſtinguiſhment.What then that can be ſaide to be more honeſt, which draweth a man vp to the deuine contemplatiõ of the ſacred maieſtye, to the knowledge of the hie

Incrementum.

Comparatio

Confirmatio

Of honeſt.

Correctio

and heauenly thinges of worthye and iminent virtues, and being ſequeſtred by the want whereof he becommeth no other wiſe then as a hogge, ſtill groueling on the earth, ſearching onely wherewith to fill his bellye, neglecting in the meane time the expectation or regarde of anye other ſtatelye or eternall ſoueraigntie.

Of neceſſarie.

Now therefore if the vſe of learning, as the thinge of greateſt accompt and moſt worthy, is here ſet downe to be ſo generallye, cõmended to all ſorts of men, how muche more conſonant and agreeing is it then to the reputation of a Gentleman, who by what diſtaunce ſo euer he is meaſured in capacitie, mind, order, ſtate and gouernment from anye other common or ordinarye perſon, by ſo much the more ought he in all endeuors to aſpire and ſeeke to goe beyonde them.

The worthines.

For whereas all other men in their ſeuerall vocations are for the moſt part, and thereby as it were withdrawne from the ſpeciall notice and eye-marke of all publique adminiſtration and gouernment, the Gentl. contrarywiſe the more worthye and noble that he is in callinge, the more nearer he is to aduauncement, which by nothing ſo much as learning is and ought to be preferred.

The neceſſitie.

And to ſay the truth, what profitable member can ~~he be~~ in ſuch a place, whoſe ignoraunce is farre greater then his wit, and whoſe knowledge is leſſe then the leaſte of that, whereof he ought to take notice and experience.

Occupatio.

And ſeeing learning is of all other things a ſtore-houſe ſo plenty and precious, as whereof the wiſe man maketh his treaſure, the poore man his riches, and the wealthy one his paſtime and pleaſure, ſhall the Gentl. who in all other things by nature ſtriueth to be excellent, be in the greateſt action of all others ſo careleſſe and negligent.

Confutatio.

Omitting that you will here alleadge the tedious̃nes of ſtudye, and a certaine impoſſibilitie almoſt to attaine thervnto, I muſt anſwere vnto you againe

gaine that this cōmeth not of the labor thereof,which to thoſe that willingly aſpire vnto the delicate taſte of the ſame,yeeldeth great facility with pleaſure to be receiued: but of a ſlouthful & ſluggiſh endeuor & diſpoſitiō. Far be it therfore good ſir,that you being a gentleman in all other thinges ſo towardly, and the ſonne of ſuch a one as you are, ſhoulde with the touche of ſo great a blemiſh, be ſo thoroughly ſtayned. So worthie a diſcent as whereof you are deriued ſuch infancie and childehood wherein ſo exquiſitely you haue ben trayned, ſo great loue, and charge of parentes wherewith you may be animated,doe inuite you farre otherwiſe, and to a more excellent purpoſe. Let the ſweete and vnapprooued delight thereof prouoke you, the prayſe and commendation ſolie to vertue appropriate and belonging, once pricke you forwarde, the honour and aduauncementes thereby continuallye purſued. And if none of all theſe preuaile, yet the riches and rewards farre greater thē anie earthly treaſure,which are therunto incidēt.Think of the worthines of thoſe who by howe muche the more noble they were in byrthe, by ſo muche the more zealouſly they haue trauayled, not ſhunning any labor,ſweat,tediouſnes,skorning,yea bondage it ſelfe,whereby to cōpaſſe vnto themſelues the glory and rewardes annexed to the dignitie hereof And if no other remembraunce may bee ſufficient to ſtabliſh you, regard yet your liuing father, and grandfather,the one of whome neglecting his eaſe and quyet at home trauayled all Fraunce,Germanie, and *Halie* to the intent to attayne vnto the greatneſſe of that whereunto you are ſo hardly perſwaded.Neither think I that you in whom all other good actions do ſo plentifully flowe, will herein alone with a little labour bee terrified: wherefore my good N. I eftſoones entreate you againe and againe,by all the loue you haue ought

Exhortatio.

Prayſe of the perſon.

Loue.

Delight.

Honour.

Profite.

Example.

Epilogus.

to your name,fame, parentage and ſtocke, and by all the expectation that in them or any of them,is of your happineſſe conceiued,you wil proceed in thys purpoſe: the weight whereof beſides the commoditie and pleaſure redounding to her ſelfe, ſhall vnto your parentes & al others returne moſt comfortable and pleaſing. Al which,recommending to your courteous & gentle diſpoſition,I do herwith take my leaue. &c.

IN this *epiſtle ẏ exordiũ*,is by *Inſinuation* wherin he couertly ſlideth into ẏ commendatiõ of learning,the worthines & neceſſitie therof,the rather to win the party vnto the fauoring of ẏ ſame. This *Inſinuation* is vſed (as in this place) when we do ſuppoſe that ẏ thing we intend to write of,or to perſuade,is not ſo farforth liked as it might be,& according as it doth deſerue at ẏ hands of him to whõ we write For which cauſe,we do firſt couertly induce the neceſſitie, to manifeſt that without reaſon,the matter is not deemed worthy.And foraſmuch as *Learning* of it ſelf, is a thing ſo precious & excellent, as wherof the praiſe is infinite,& the argumeent therof wͭout compaſſe,it admitteth by ſuch occaſion the more greater circũſtances,wherein largely but not fully,the worthines therof may be deſcribed. Al places of proof therfore are herein vſed, in declaration wherof, ẏ order perticipateth with the places *Deſcriptorie* before remẽbred,as in many like examples it cõmonly falleth out to be oftentimes frequented. For in the diſtinguiſhment of the particularities therof,the circũſtances are deliuered of *Honeſt,profitable,neceſſary*,not *difficulte,or eaſie*. The places of exhortation are by the *worthineſſe, goodneſſe, loue, profite, pleaſure, delight, honour, example, and intreatie*. And here is to be noted,ẏ where this *Hortatorie kind* for the vehemencie therof doth cary in it many tymes a certain maner of reprehenſion,diffidence, or miſtruſtful enioyning of the party to whome it paſſeth and that the diſpoſition and careleſneſſe of ſome ſortes of men are ſuch, and ſo hawtie as they wil ſcarce permit any admoniſhment,direction,or

Learning a thing precious.

Places of exhortation

exhortation

Mitigation of exhortation.

exhortation at all: it ſhall for the leniſiyng hereof, be requiſite to entertaine with our ſelues, this one ſpeciall regard, that in writing to ſuch perſons, we do endeuour by many reaſons to qualiſie the ſharpneſſe hereof, and by a contrary courſe to deale with them. And for that an honeſt and lawdable opinion of euery ones actions, ſeemeth by manifeſtation and deliuerie thereof vnto the partie, to induce moſt credence, and that there is no man liuing, of ſo peruerſe and bad accompt, but he deſireth at leaſt, and reioyſeth to be well deemed of in accompt among the beſt, it ſhall herein principally appertaine, that wee doe rather frame ſuppoſals of ſuch mens willingneſſe, then quite to condemne them by any note of negligence. As for example we may affirme, that not, for that wee deeme him ſlowe or not prompt inough to ſuch things as wee require, we doe excite ſuch a one to well doing, but as it were calcar addere currenti: we put forward his readineſſe by our perſwaſions and entreatie performe the ſame. Or otherwiſe, that we ſpeak hot to ſuch a one, that our exhortation could preuaile aboue yͤ, wherein long ſince he hath ſhewed himſelf to be a dealer, and therunto moſt willing, but rather to manifeſt the reioycing we do therein conceiue, & the glad expectation we haue of his farther continuance. Or thus, yͭ he will pardõ thoſe exhortations, which not ſo muche for the weight of thẽſelues, as yͤ liking we receiue of his vertue, we haue ſuggeſted, ſome wherof more of plenty, then neceſſitie are fallen from our pen, whereby we confeſſe by ſuch cullour to egg him forward, who rather needeth a bridle then a ſpurr in purſute of the ſame. The applications hereof.may no doubt, be of great force in the ſelfe will of a number, who eyther by the ſuppoſed expectation, that they imagined men do conceiue of them, or by the weight of the greateſt reaſon laid down to their view, may be induced to many things. For ſuppoſe yͭ a matter *exhortatory* herein ſo ſtood, as therby in diſcourſe of liberality to induce a gent. of great poſſeſſions, and euery good diſcent to impart ſome

Places of exhortation.

pittaunce of that wealth whiche hee might well ſpare, to cauſe of a common wealth or contribution for the poore, were it amiſſe (hauing both by the prayſe, goodneſſe, and worthineſſe of the act, and by example of ſome others, put him in minde of the well deſeruings thereby attayned) to ſuggeſt ſome inclination of his own vnto the ſame, either by a ſurmiſed report to be deliuered of him, or by likelihoode, or by ſome demonſtration, how farre of ſo euer the veritie thereof do appeare to aunſwere the matter? Whereby it ſeemeth vnto me, that if there ſhoulde be any ſparke at all of good condition reſident in ſuch a one, hee might by like degrees be drawne to ſome affectation therein. And inſomuch as the courſe hereof is not many times vnfrequented. I will ſhew you a like example, wherein a gentleman of ſome accompt is in the ſelfe ſame maner induced to the regard of a neere kinſeman of his owne remayning in London, to whome his allowance was ſo ſhort and ſkant and the feare of the other to diſpleaſe his graundfather ſo great, as by ſorrow thereof it had like to haue coſt him his life, and this was the maner of the ſame.

An Epiſtle Hortatorie wherein the vehemencie of Exhortation is lenified, by a more gentle or ſubmiſsiue kinde of deliuerie.

Exordium.

SIr I doe not knowe whether by the great affection I doe beare vnto you and yours, or by ſome ſtraunger motion of my ſelfe, friendly wiſhing to all men, or perchaunce ſuppoſing it a percell of my duety charitablie to exhorte, or what other cauſe you may deeme that moueth me in ſort following to take vpon me to write to you. Neuertheleſſe intending ſufficiently of your courteſie, I haue thought meete in the behalfe of the young Gentleman your ſonne, whome with muche ado I haue entreated home to my houſe lying there very ſickly, both in reſpect of hys ſickneſſe, and for the better remedie thereof hereby to become a meane vnto you.

Narratio.

And albeit (ſuch is his gentle condition) as from his own mouth I cannot gather the occaſion, yet is not the ſurmiſe thereof vnſuſpected of others, nor my ſelfe by many circumſtances am ignoraunt from whence the originall doth proceede.

Propoſitio.

For the better opening whereof, it ſhall not be amiſſe to call in queſtion his owne eſtate, what you are vnto him preſent, and what in tyme to come, you both may, and (in reſpect of nature) wil, or ought to become vnto him. Principally therefore touching his own ſtate, it is yet greene, weake and almoſt of no force, and by abilitie ſo much the leſſe, by howe muche the more hee hath ſundry occaſions to be endamaged, namely by reaſon of his ſutes in law and otherwiſe. Next drawing to your ſelfe, you are his Graundfather, the onely patron of his ſucceſsion, and the principall parte from whence the full remainder of his ioy, comfort and happie quiet is drawne to be repoſed. Laſtly, you are in preſent vnto him a ſeuere gouernour, and a diſtricte commaunder: In time to come both of your ſelfe and hys good inclination encouraging you, may and ſhall be a reſolute and ſetled foundation, whereupon the life following which it pleaſeth God to lend him, ſhall more ſubſtantially, and with greater maintenance be led and continued.

Prayſe of the perſon.

And albeit in all preſent actions and things afterward to be hoped, I may not finde meanes to diſcommend your grauitie, who vppon great wiſedome, auntiet experience, and perfect proofe, doe beſt knowe what beſeemeth the education of thoſe, whom fatherly care chiefly concerneth, yet becauſe the conditions of the ſonne, are nothing ſuch as craueth ſo hard looking to, and that you may not be *nimis durus & perquam ſeuerus pater*: ſuch as in *Terence Ædelphus* is alleadged, that would induce an ill diſpoſed ſonne *clam patre*, and as it were in ſecrete, to doe many enormities, not ſo much as the ſound wherof, ſhould perchaunce euer attaine the curious ſearche of his fathers hearkening. I would be thus bold to ſay vnto you, that being frequented with ſo milde a condition as is in your ſonne, in whome no ill diſpoſition is found at all, you ſhould ſo farre forth, yea in all outward ſhew and common actions (being at this ſtate and at theſe yeares as he is) become ſuch vnto him, as of whome hee might preſume, be bould to vaunt, and the worlde to take notice and accompt of, ſeeing that libertie neuer turneth to looſneſſe, that by nature is charged with ſo many vertuous directions.

Lenifieng the exhortation.

Ab exemplo

Leauing prophane aucthorities and morall argumentes, doe wee not ſee that in the holye people of God, the ſeed of Iſrael, old *Iacob* himſelf, hauing happily tranſported his old age, to ſee the bleſſed ſucceſsion of *Ioſeph*, how louingly he reioyced vpon them, beeing the children of his youngeſt ſonne, and accordyng to theyr vertues, as bred of his owne loynes, tendred and bleſſed them. What made *Dauid* hauing conſtrayned the reſt of his children (whoſe liues he knew) from hys infancy, and aboue al other, to nouriſh *Solomon*, and to edopt vnto him, hys princely ſeate in ſucceſsion, but vertue that followed hym? What made manye good menne beſides, whoſe examples are innumerable, to geue libertie to ſome of theyr of-ſpring and ſeuerelie to correcte others, but the contrarye ſuppoſe, conceiued in eyther of them? But what? doe I inferre hereuppon, that to your pupill, you are not a lo-Parent? no, for that I knowe the contrarye. What then doe I complayne of, woulde you knowe? Forſooth for that thys loue of yours, is mixed wyth too muche ſeueritye, you keepe hym too ſhorte, you reſtrayne hym too muche. What though, when God ſhall call you hence, you leaue hym in ſucceſsion, you mean to do wel and more beſides, is that inough? when hee hathe by ſute in lawe, whereunto, you haue put him forward, endaungered hymſelfe, ſpent the greateſt part of hys lyttle, is croſſed wyth manie euill practiſes, martyred with a thouſande cares, defectes, and wantes, and hathe thereunto, little or almoſt no reliefe, ſupplye or good encouragement, but perchaunce harde lookes, and euill opinion of ſome, who in reſpecte of nature, ought to be more friendly vnto hym beſides your ſelfe, is it marueyle if hee be ſicke beeyng thus wearyed, ſo greeued, and in ſuche ſorte turmoyled?

Expoſtulatio.

I doe promiſe you Sir, it greeueth me to ſee it, and that I haue ſo muche cauſe to reporte it (ſuppoſing your owne condition to be flexible inough towardes hym, if it be not peruerted) I doe thinke if redreſſe bee not geuen, and that he haue preſent comforte, aſsiſtaunce, and good encouragement at your hands, hee will not be long liued.

Occupatio.

Be therefore (good ſir) fauourable to your owne, in reſpect of your ſelfe, and that you are the originall: he is not his fathers but your childe, you ought, you muſte, you are bounde to tender hym, to furniſhe hym, to care for hym. Needefull is it, you doe now call to remembraunce, he is no more an infant, but at mans eſtate, whome you haue brought vppe to your likyng, ordered for your likeyng, and beſtowed at your likyng, becauſe as all menne coniectured

Incrementum.

you

Amplificatio.

Epilogus.

you made him your liking, by reaſon whereof you can not nor may in any ſorte withdraw or call back, what you haue before determined. Nature, deuine and humaine lawes, common cuſtome and ſocietie, do hereunto perſwade you, vrge you, nay compell you. Behooueth not, you ſuffer that gouernment, for which you are knowne to be wiſe, herein alone to be blemiſhed. But what doe I inferre thus much vnto you, who (farr better then my ſelfe) doe knowe what beſeemeth you? Certes ſir, not for that I doubt therof, but becauſe the care I haue of the action, maketh me more zealous hereof. The long notice I haue had and eſtimate, I retayne of your acquaintance, the reputation of your ſelfe, and abſolute expectation of the young gentleman, haue thus farre incited me, wherin if I haue proceeded farther then I ought, thinke that it is in reſpect of the great good will I haue ought. In the acknowledgement wherof, praying al that poſsibly may be intreated at your handes for your ſonne I doe right heartily bid you farewell. this of &c.

HErin do you ſee the order of the other *Epiſtles* in ſome ſorte qualified, wherin preſumptions and arguments of a louing care, are for the more facilitie of the exhortation in many places ſuggeſted. Neyther is the deliuerie ſo vehement, or expreſſed with ſo many circumſtances as are the other, becauſe the reputation of the party to whom it paſſed, and the declining matter of his aged yeares ſomewhat bent to ſelfe opinion (managed by others liking) would not admit it. The matter hereof wrought yet ſo naturall a regard in the old man, as limitting his accuſtomed ſeueritie being before time without meaſure, hee was contented euer afterward, with more fatherly acceptaunce to entertayne his ſonne in al manner of occaſions, as may ſomething appeare by an aunſwere hereunto returned,

turned, the effect wherof I haue collected into this forme following, the rather for the orderly ſetting foorth of the ſame, remembring that, whatſoeuer heerein to be deliuered, by the name of a letter, ſupplieth ẏ roome of an example or preſident, which importeth ſomewhat therin to be followed. And in ẏ I ſhal many times hereafter according to the courſe of the matter, bee heerein occaſioned to put down diuers *Epiſtles Reſponſorie*, as occaſions may ſerue for preſidentes. I thinke it not impertinent if in this place I do ſomewhat inſerte concerning ſome obſeruations in the ſame. Euery *Reſponſory Epiſtle* therefore, becauſe it chiefly dependeth of the partes of a former letter, requireth this conſideration to be had in ẏ framing therof, that it do fully anſwere euery pointof the Epiſtle wherunto it is appointed. That therin aboue al other things we indeuour to auoyd al tedious rehearſals (the peeuiſh affectation wherof is ſo vnpleaſant and burthenſome vnto the reader, as nothing more intollerable) for ẏ I haue ſeene the letters of ſome, who to euery point wherunto they haue bin charged to certifie, or make anſwer, haue repeted ẏ perticularities *verbatim* of al the former letter, and therewith haue made ſuch a *botch-potch* as hath bin inough for two dayes togither to clog any mans conceit, & that with very ſlender recreatiõ. The cuſtome hereof is too too il. But if neceſſitie ſo requireth ẏ there muſt be ſome rehearſal made, let it remain for a direction to thoſe ẏ wil endeuour to write wel, that they ſtudy to gather but the principall matter therin, and the effectes thereof ſo briefly and cloſely to compact together, as ẏ no length of the letter may therein appeare. Which done, we ſhal by degrees paſſe forward from point to point, & return euery thing as occaſion miniſtreth. And if any other matter fal out of new to be deliuered, it ſhall not be il in ſuch kind of anſwers, ſomtimes to haue ẏ ſame inſerted. Thus much haue I thought good to lay down for the reſpects hereof. And now to ẏ anſwer of the laſt letter.

Notes in Epiſtles Reſponſorie.

Briefe repiticions.

¶ A Letter Reſponſorie to the Epiſtle before going.

SIr I haue wel conceiued of your letter ſent vnto me in the behalfe of my ſonne. T. and doe take verye kindely whatſoeuer therin with good affection you haue ſo plentifully tendred. I am very ſorie to heare of hys ſickneſſe, and doe thanke you manye tymes for your louing conceit towards him and vs, in that you haue bequeathed for our ſakes his carefull attendance to your own looking to, the courteſie whereof, ſhal neither by my ſelf, nor by any other his neereſt friends be at any time forgotten. In ſigne that your good coũſel hath preuailed with me, and that the weight of your wordes haue bene of force vnto me, I haue ſent him a letter heerein cloſed & ten poũd in mony, by this bearer, which I pray you of all loues ſee disburſed to his vſes. You ſhall alſo ſo much intend of me, as in my name to cõfort him, & aſſure him hereafter (vpon his no worſe deſertes) of good expectation from me. For ſuch farther charge as you haue bin at with him I leaue to my ſelf in as ample maner as I may to ſee requited. In the weight wherof, I doe pray you to bee aſſertained that you ſhall finde of me ſuche a one, who will not fayle to hys vttermoſt to ſtand aſſured towardes you. Becauſe the vacation is now long, I hold it not amiſſe if vpon hys ſafe recouerie, my ſonne doe come downe into the countrey, the better to recreate his wearied conceites from his former melancholie. I haue appoynted my man to attend him a while that returning back againe, hee may bring vnto me, the more certaine and aſſured notes of hys ſafetie. Not holding my ſelfe ill beſteade to remaine charged to one ſo courteous as your ſelfe: I giue you to the protection of the almightie, and my ſelfe to a ſpeedie requitall. L. this of &c.

Theſe examples for this *Hortatorie* kinde might here ſeeme to ſuffiſe, wherin by the varietie in them contayned ſcope is giuen ſufficient, for anye reaſonable imitation to be gathered. And were it not that there is yet one ſubiect behinde, whereunto (of ſome eſpeciall lyking that I haue to the matter therof) I am moſt affectionate, I coulde herewith content my ſelfe without wading anye farther. But inſomuch as the ſame is but my labour, to pen it, and the deliuery therof may alſo make the example the more plentifull, I will indeuour to put it forwards among the reſt, the effect being as followeth.

¶ *An other example Hortatorie wherin* an honourable Gentleman is egged forwards in the profeſsion of Armes, and ſeruice *of his Prince and Countrey.*

Narratio.

Sithence the time of my little abode heere in London beeing ſcarſe fortie dayes, vnderſtanding of the beeing in towne of my La. your mother, I repayred thereupon to her preſence to viſit her: there did I receiue notice of your being in Ireland, & that vpō your honorable behauior & good ſeruice there done, the L. D. did not only

teſtifie

teſtifie the ſame by his owne hand-writing vnto diuers of the priuie Counſell, but alſo in eſpeciall letters beſides commended the weight thereof, vnto the regard of her moſt excellent Maieſtie.

Propoſitio.

I did not a little reioyce to ſee that in ſuche young yeares wherein commonly falleth out a contempt of al excellencies, and fantaſticall deſire of counterfeit vanities, you could (beſides the common trade and cuſtome of the worlde) addicte your ſelfe wholly vnto ſo weightie and honourable an exerciſe, as by laborſome trauell in the ſeruice and honour of your Prince, and country, to put forward your ſelfe ſo timely. Credit me it is not a little pleaſing vnto mee to thinke thereon, neyther ſtandeth my affection ſo ſlender vnto your fathers off-ſpring, but that I muſt euer hold the reputation of their well doing an aduauncement to my imaginations, and the ſound of their good ſucceſſe the very hermony of mine inward ſoule.

Longanimitie performeth the excellencie of vertue.

It is no new thing I confeſſe, to ſee in theſe dayes a gentleman honourably diſcended as your ſelfe, and of like worthie education, to attaine vnto learning, to become practiſed in armes, to put forward themſelues in ſeruice, but to continue with reſolution to performe it with labour, to atchieue it with vallor, to beare it with honour, here is the excellencie, this is the rareneſſe, hence ſpringeth the noueltie.

Vertue hath three entrances.

Vertue retayning yet her auntient Maieſtie, though not purſued as in olde time, with ſuch woonted vehemencie, hath three entrances, leading directly vnto her bewtiful paſſage, by the ports wherof, whoſouer is deſirous to attayn her in her pureſt and moſt glorious eſtate, muſt of neceſſitie enter. Firſt *Fortitude*, wherby he 1 muſt be enhabled to endure whatſoeuer labor& trauel to be impoſed, accounting nothing difficult, to th'end and ſweet reward wherof her excellency is appropriate

2 Next *Magnanimitie*, whiche by a vehement and hawtie deſire,reacheth vnto things moſt excellent and of hieſt and ſtatelyeſt value,not regarding the hard tough and maine force of the paſſage, with what purſuit ſo euer it muſt be followed, ſo be it by ſuch meanes it may be wonne,and the glory thereunto due, may at laſt be attained:the reach whereof, tending to the laſt ende and ſcope of all his determinations,ſweetneth all maner of trauell,and induceth therewithall a contempt of what ſoeuer leſſe valued or hindering, to the worthineſſe of of the ſame. 3 Then *Longanimitie*,enhabling by great conſtancie with rare and accuſtomed patience, to awaite and endure the end, neuer giuing ouer vpon whatſoeuer aſſaultes, till the determined ſcope be by all kinde of induſtrie fully and perfectly furniſhed.

Confirmatio.

For this cauſe, the moſt renowmed part of *Vertue* is ſayd to be excellent,for that many do contemplate her a farre of, but fewe or none at all doe almoſt come ſo nigh her as perfectly to ſee and diſcerne her, inſomuch as ſome nothing regarding the ſingularitie of that, whoſe ſweetnes they neuer taſted of become forceles of the purſuit of ſo deuine an excellencie, and ſome other ſauoring a little the deintines therof,yet ouerreached with the tediouſneſſe of the enterpriſe, and hindered by the oppoſition of a thouſand vanities, are ſo aſtoniſhed in the firſt onſet, as beeing therewith ouercome, doe by and by giue ouer their purpoſes.

Adhortatio.

Now therefore my C.if you will be a right fauourer of *Vertue* in deede, it behoueth that by theſe poſſibilities you doe (as a faithfull regarder of her deuine and ſacred eſſence) onely ſeeke to purſue her, & that with ſuch and none other reſpectes, and to no other ende and purpoſe,but for the ſole fruition of her ſtately and immortall deitie.

The time now calleth you forth,your Country, and ſoyle wherein you were borne and nouriſhed inuiteth you,your praiſe already gotten, and hope of renowne euer after to followe, perſwadeth you, the honour of your houſe and parentage conſtraineth you, yea euery of theſe ſolie and altogether doe ioyntly exhort and commaund you, that becomming the ſelfe ſame, you vowed and they long ſince haue lookt for,you doe now ſhew your ſelfe ſuch as was promiſed, and wherin the expectation firſt conceiued of you, may in no wiſe be fruſtrated.

Exhortations mixed with prayſe.

Conſider I pray you,that the reward of *Vertue* is *Honor*,the guerdon of *Honor*,*Fame*,the ſcope of *Fame*,*Æternitie*, the ſeate of *Æternitie* immortall & euerlaſting glory.In liuing in the ſeruice of your Prince and Country,the profeſsion you haue taken in hand is honourable, the charge honorable,the purpoſe honorable,and th'end and ſucceſſe thereof muſt needs be honourable, behoueth then that your continuaunce therein and your owne deſertes be alſo deemed honourable.

Prayſe of the action ab honeſto.

Thinke when you tooke vppon you to beare Armes, you then receiued the firſt cognizance of *Vertue*, you were entertained with *Honor*, you became apprentice to *Fame*,and it was aſſured(that being with loyaltie demeaned) you ſhould at length receiue reward of euer flouriſhing glory:It is beleeue me no ſmal matter, that being a perticuler member, you are put forth as a piller, vpon the proppe whereof repoſeth one part of the weight of a cōmon weale,that the ioies of your whole country are fixed vpon your well doing,that in purſuit hereof a mans priuate cauſe is not his own, (the ſecret reuenge wherof may happily turn to an infamed miſchiefe)but the cauſe of the *Common good*, the publicke matter of all, and that whereof the ſcope is of all others moſt ſacred and honoured.

Ab æquo neceſſario.

Beeing entertained in ſorte as you are, you ſhoulde highly wrong the opinion of a great many, in drawing backe from that, wherein you haue beene alreadie ſo worthely behoued, and in becomming leſſe then that whereunto in your very cradle you were at the beginning ſo principally ordained, for vnſeemly were it that you ſhoulde not haue beene hereunto at the firſt committed, vnlawfull not to haue perſiſted, and diſhonorable (in due ſort) not to ſee it accompliſhed.

Proceede then my C. in that wherunro your vertue your parentage, your ſoyle, and your fidelitie haue called you, thinke what how much and how greatly it importeth you, that hauing had ſo many of your ſtately anceſtors ſince their firſt original, that haue bene deemed ſo worthy, it fitteth not your ſelf alone in (ſo important actions, concerning eſpecially the honour of your Prince and country) ſhoulde bee found otherwiſe then equall vnto them in the higheſt qualitie. So and in ſuch maner, and by ſuch kind of meanes haue the moſt auntient & renowmed worthies of the world become termed honored, and mightie. So *Epaminondas* and *Alcibiades* among *the Grecians*, *Æmilius Paulus*, *Fabij* and *Scipiones* amongſt the *Romaines*, haue bin deemed moſt ſtately. For ſuch cauſe the actes of your predeceſſours and nobilitie of your deceaſed father haue bene regiſtred with the moſt worthie. O ſo ſweetly might ſound from out his breathing ghoſt vnto your liuing eare, that excellent verſe of *Virgill.*

A genere.

Ab exemplo

A patre.

Diſce puer virtutem ex me verumque laborem,
Fortunam ex alijs.

Learne vertue (Childe) of me and labours true,
But Fortunes chaunce, from others doe purſue.

[illegible]

The ſignification whereof, what other thing may it els importe, but that betweene them who beeyng

neuer

neuer eterniſed by any memorable action,hauing confounded theyr death with obſcuritie,and ſuch as neuer were borne, there reſteth in maner no difference at al.

A ſpe & metu.

Occupatio.

Ardua virtutis eſt via. T'is labours force that maketh way vnto *Vertue*, great matters vnto the furtheraunce of her are but eaſie,the meaner trifles,the loweſt,of no value. To ouercome others by vertue is a thing moſte honorable,but in purſuit therof to be conuinced of any other, is a thing moſte vituperable. You are nowe brought by *Fortune* vnto a diſtrict paſſage, whereby of neceſsitie you muſt either by reputation of moſt excelling worthines finiſh the iourny,or recreant & diſcomfited, confeſſe the vtmoſt of your imbecilitie.But what doe I conferre vnto your view,the notes of ſuch and ſo many doubtes and hazardes, knowing a minde inſinuate in your ſelfe by nature, that could neuer ſo muche as thinke or imagine of thinges contemptible, or of anie vile or ſeruile qualitie at all? truely for no worſe meane, nor to any other end or purpoſe, but thereby to egge you forward by all kinde of poſsibilities, to th'increaſe of your higheſt worthineſſe, that by howe muche the more you ſhall goe about to exceede any others,by ſo much the more greater you may bee commended and extolled aboue all others.

Epilogus.

Eaſe and ſecuritie, are two pernitious ennemies of euer flouriſhing glory, the induſtry wherof,preuenteth yet all circumuention,which either by ſlouth or negligence may be impoſed: the victory hereof is not any others,but your own,nor the honor to any other appertaining but vnto your ſelf.Be therefore ſuch in cōtinuance, as may fully be aunſwerable to ech part of your nobleneſſe,and God who is the creatour of all things, and fauourer of ech ſtately accident, bleſſe your endeuours with the ſuſtentation of *Vertue*, whiche is euer permanent. At. B. this of &c.

VNneceſſary were it to make further declaration of the order of this Epiſtle, then hath beene already ſaid of the others, for that the generall places hereof, are no more then were deriued from the former examples. Onely I muſt note, that heerein is no *Exordium* at all. But the *Narration* is the foremoſt induction to the matter of the Epiſtle, as the learner maye finde out by quotation of the margent. And now will we turne our ſelues vnto the next ſort of this *Deliberatiue* kind, which falleth out to be *Dehortatorie*. The nature whereof, is by all forcible argumentes that maye be induced, to exhort and with-draw from any matter offenſiue, or that may be counted euill.

The places *Hortatorie*, were as you ſaw drawn from the qualities of praiſe, fortified in diuers ſortes, as of the *Perſon*, of the *Action*, or of the *Thing* it ſelfe, vnder which was comprehended what might be called *Honeſtum*. Now theſe contrary wiſe, are enforced by the kinde of diſpraiſe, or diſcōmendation of that which we dehort from, be it in the *Perſon*, *Action* or *Thing*, and is deriued from *Inhoneſtum*. In the matter hereof, it is tollerable, by all ſortes of argumentes that may be, to infer and obiect any thing, to the diminution or defacing of that which we go about to impugne, as for example, if I ſhould dehort a man from rebellion or infidelitie towardes his country. I will touching the action, ſhew how vnnaturall the cauſe is he taketh in hand, being againſt his natiue ſoyle, how horrible, by laying out the greatnes of the offence: How vniuſt, in reſpect that it is againſt his alleageaunce to his Prince: How impious, in that it retaineth no piety, turneth to the diſturbance of a quiet ſtate, and breedeth the ſubuerſion of all peaceable gouernment. How inſufferable, by reaſon that good and holeſome lawes are thereby infringed, all ſortes of honeſt and good men wronged, and coſequentlye the common-wealth by ſuch meanes topſie turuie tourned.

Touching the *Perſon*, if in him there hath bene at any time reputed *Wiſedome*, that might be alleadged, I will affirme it to be *Follie*, his *Fortitude* I will diuert to *Temeritie*, his *Moderation* to *Crueltie*, his *Boldnes* to *Arrogancie*, his *Haughtines* to *Pride*, his *Libertie* to *Looſenes*, his *Liking* to *Lewdnes*, and finally whatſoeuer other good part or Virtue in him, to the worſe and contrary qualitie, as he that by ſo bad an endeuour, hath ouerthrown what otherwiſe might in him be els deemed praiſe worthy.

For the demonſtration of theſe, all neceſſary circumſtaunces maye be implied, whether to the aduauncement of the oppoſite good, or condemnation of the preſent euill, be it by argument, likelihood, compariſon or example, or by any otherwaies or meanes whatſoeuer. And for that in the laſt Epiſtle, the exhortation thereof tended ſomething to the putting forwarde of a valiaunt noble Gentl. in the moſt honourable part of his progreſſion, conſiſting in his faithfull and loyall ſeruice towarde his Prince and countrye. This *Dehortatorie* therefore ſhall now in like maner bee, to pull backe and with-draw an other from a pretended matter, of iniurie, infidelitie, or faithleſſe dealing, by him to be perpetrated to or againſt his countrye, whoſe ſeuerall effects ſhall be accordingly ſuted into theſe particularities enſuing.

An example of an epiſtle Dehortatory, wherein a noble Gent. is withdrawen *from infidelitie or rebellion.*

Exordium.

MY good G. my faithfull louing country-man and deareſt of accompt (whilom all and either of theſe vnto me, ſo be it the frowning heauens and deſpitefull wicked fate, had not once harbored the contrarye) what ſhall I write vnto thee, or by what termes may I now ſalute thee. Erſt wonted were my letters to purſue thee careles in anye coſt, and familiarlye and boldlye to regard thee, now bluſhing at thy vncouth hap, and carefull of thy careleſſe vſage, they can not without griefe approch thee, nor once without ſorrow intentiuelye behold thee.

Propoſitio. Alas my G. what fury hath led thee, what madnes hath bewitched thee, what hatefull deſtinie hath purſued thee, that being ſuch as thou wert, on whom nature and the heauens as it ſeemed had powred al their gifts moſt plentifully, thou wouldeſt yet be led to deface ſo many parts of excellency, with one hatefull, ignominious and ſhamefull blot, of ſo ſhameles, wicked, and moſt heynous trecherie.

Diſtributio Dideſt thou for this cauſe take vpon thee profeſſion of armes, to become iniurious to thy countrye, to bereaue men of their patrimonye, to be a deſtroyer of vnitie, a patterne of infidelitie, the diſhonour of thy family, and conſequently to thy ſelfe and deareſt ſoile, a profeſſed and open enemye? Ah happye in all other thinges but in this ſole enterpriſe, in the brochinge whereof thou waſt put forwarde to be made onely vnhappy, behoueth with ſuch ingratitude to reward the firſt fawtor of thy familye? Was this the ende of thy byrth, thy parentes education, thy eſtate, thy wealth, thy poſſibilitie, to become a traitor to thy prince, and a rebell to thy country? No no, my G. vilde and too ill beſeeming is the drift that hath ſo ouer-taken thee, and ignoraunt was hee of that became thee, that firſte thereunto perſwaded thee.

Proſopœia. When thou lieſt armed in the feildes, and (muſtering thy ranckes in the daye time) beholdeſt and lookeſt round about thy country, thinkeſt thou not then with thy ſelfe, in this ſoyle was I borne, within this land lyeth my patrimonie,here had I firſt ſucke,and ſithens haue the fruites therof nouriſhed me, and could I then become ſo farre ingratefull and vnkinde,as for all theſe benefites to deſtroye thee? Not ſo,nor in ſuch maner haue the virtuous in the field beene accompted ſo worthye, not for this cauſe or in ſuche actions,haue men beene ſayde to beare them-ſelues honourablie. *Corolianus*, thou waſt conuinced by the veiw of thy Citie and mothers entreatie,and ſhall I vnhappy man for all this,perſiſt in this cruelty.

Confirmatio

Iuſtly and by great occaſion credite me, mighteſt thou thus complaine of ſo great an iniurie,and all this beeing ſo true,as nothing more true: can it be ſayde that in proſecuting the ſame,thou maiſt be freed from infamy?

Epiphonema.

What I pray thee hath made men famous,and canonized their memory,was it not their munificence and valiaunt demerites in and towardes their countrye? For in what one thing are we more likened vnto God him-ſelfe, then in the worthines of our mindes, the concluſions whereof,ought they at any time to be ſtained with ſuch hatefull obloquie?

Comparatio

The Aſſe runneth thorough fire for the ſafegard of her iſſue, and ſhal the valiant man become negligent to the aide of his country? How farre more waightely then ſhall he be accuſed,who not onelye giueth no ayde at all to his country,but alſo is therevnto a confederate and moſt cruell enemy? How careleſſe are ſuch men of their fame,and how vnlike of all others to thoſe memorable worthies, the precious regarde whereof, vnto them hath beene ſuche, as then goods, poſſeſſions, riches,kingdomes,yea life it ſelfe hath beene helde moſte deareſt. Peruſe but the auntient hiſtoryes of *Rome*,and looke

Mutius Sceuola.

there,of *Mutius Sceuola*, the moſt inuincible *Romaine*, with what confidence went he ſolie into the tent of

Porſenna his and their countries capitall enemie, with intent onely to deſtroy him. The good *Furius Camillus*, who after many high and honourable ſeruices by him don to the common-wealth of *Rome*, was by his own Citizens vniuſtly baniſhed, how farre off was he think you, from this your opinion? For the *Galles* whome before he had expulſed, hauinge in the time of this his baniſhment aſſeiged the Citye of *Rome*, and beeinge then very likely to haue diſtreſſed the ſame, in ſomuch as they had already forraged, burnt, and deſtroyed the whole country round about, he more ſorrowful at the likely ruine of his Citie, then grieued at his own proper baniſhment, (moued therevnto of verye pietie and loue to his natiue ſoyle and country) entred councell with the *Ardeats*, and by his wiſedome, pollicie and great manhoode ſo perſwaded thoſe people, that in feare of their owne miſhap, they were content to leuie a mighty armye vnder his conduct, wherewith he not onely put backe the enemy, but therewith ſo mightely purſued them, as by ſuch meanes he vtterly freed and ſet at libertye his deareſt beloued Citye and countrye. What need we ſearch abroade for ſuch forraine examples, and why draw we not rather home into our owne ſoyle of England? What Cronicle ſhall euer remayne, or what engliſh hiſtorye ſhall be euer extant, that ſhall not euerlaſtinglye report, the deſerued fame of that right worthy and very noble act in deed, of Sir *William Walworth* Knight, once L. Maior of this our Citye of London, the remembraunce wherof (to his perpetuall praiſe, and endleſſe confuſion of all others, who not onely abſtayning the putting in vre of ſuche his memorable virtue, but which is worſe, ſhall endeuour by cruel force to tender violence vnto their ſacred anointed prince, and of all others moſte fauoured countrye, ſhall yet flouriſh for euer. Ill do you conceaue or think

on

Furius Camillus.

Tranſitio.

Epiphonema.

VValworth L. Maior of London.

on the worthines of that good-man, who in the tyme of king *Richard* the ſecond, when with a moſt ſodeine and ſtraunge kind of rebellion,the king was troubled, the Realme peſtred, and the ſtrongeſt of the Kinges ſubiectes greatlye feared, euen at that time when the proud fawtor and captaine of this rebellious and raſcally multitude, durſt hatefully and moſt vndutifullye to beard the king in his owne preſence, and each man ſhunned to impugne the contrary: This valiaunt, this good,this right noble and moſt worthy Citizen, ſtanding by,when the wretched and preſumptuous varlet, with ſo little reuerence approched the king, and remembring the ſeruices of many worthye men, that by an honorable aduenture and hazard of their liues had to their eternall memorye, before time freed their country with liberty,greuing that with ſo hie an abuſe his ſoueraigne Lord being yet as it were a child,ſhould there in his hearing, be ſo far forth amated, he couragiouſlye ſtept vnto the rebell, and taking him by the gorge,proud varlet quoth he, that dareſt thus contēptuouſlye demeane thy ſelfe, vnto thy king and ſtatelye ſoueraigne,foule death betide thee,and ſhame quickly conſume thee, why aunſwered the vilaine in great diſdaine,is it thou that greeueſt at that I haue ſaid? greiue replied the ſtout couragious Citizen, yea euen I, t'is I that greeue at thee,and haply ſhould think my ſelf accurſt,if thou ſhouldeſt ſcape frō me vnreuenged,wherwith drawing more cloſe vnto him, he puld him from his horſe by maine force,and ſtabbed him to the hart with his dagger. The deſtruction of whome,bred ſuch confuſion vnto all the reſidue of his headſtrong army, and ſight wherof kindled ſo great a fury in the reſidue of the kings company (who for that preſent vpon ſpeciall conſiderations was there, attended on but meanly)that the whole rebellious rowt were by ſuch means euer after diſcomfited vtterly,wherwith before that inſtant

Synonymia.

Adnectio.

ſtant the whole realme had like to haue beene turned
topſie turuie. He and ſuch as he laboured not by ambitious
pride to arrogate vnto thẽ ſelues a lawles extremitie,
but ſtudied of meere loue and entier zeale,
how and which way they might performe beſt ſeruice
to their prince and country. O more then ordinary affection, Ecphoneſis.
and feruencye of hie and ſtatelye worthines, in
the regard whereof, life was not ſweet vnto theſe men,
whoſe liuing might not redound to become for their
deareſt ſoile to be honoured and famous. What then
maye I ſaie my G. of that by thee, and thy copartners
taken in hande, whither will you be driuen, what ſhall
become of you, how doe yee behaue your ſelues, who Aporia.
may receaue you, in whoſe inward conceiptes (not the
pietie & regard of any of theſe) no nor ſo much as one
ſparke of their loyalty, could ſo deeply be impreſſed, as
whereby to with-drawe you from theſe vnnaturall
broiles. What haue you founde in your deare prince, Dicæologia.
what in your louing country, what in this city, what to
any one of al your ſelues in particularity, that might in
ſuch hateful maner incite you, and by occaſion wherof
you ſhold thruſt your ſelues into ſo great an enormity. Confirmatio.
Beleue me, and it ſhal verily be approued, the ſucceſſe
heereof to returne vnto you none other, then the very
rewardes of ſuch infamy. I haue known thee, being far
leſſe in yeares then at this inſtant, to haue bene able to
rule thy ſelfe, and with plauſible moderation to be indued
in all thinges, couldeſt thou then beeing a childe
perfourme this in thy ſelfe, and beeing now a man art
not able to indure it? There be I know about thee, that
will perſwade that all thou doeſt heerein is virtue, that
therin thou haſt great wiſedom, much fortitude, & notable
moderation, that the action is hauty, the occaſion
libertye, and the end glorye. But howe greatlye
they doe erre in ſo ſayinge, let this ſentence of good
Camillus ſtande for you and vs indifferentlye, whoſe

notable ſpeach ſpronge vp from thoſe his inuiolable virtues, ſpared not this, to affirme in preſence of al the Senate vnto the people. Let others (quoth he) deeme it a thinge euill and reprochable at anye time to bee found faulty, in not yeelding ready ſuccours and ayde to their country: *Camillus* for his part is and ſhall be of that reſolute determination, that it is and ought to be reputed for euermore a thing deteſtable and vilde, and of all other the moſt hatefull and repleniſhed with all execrable miſerye. How thinketh then your gentle minde, of the action by this time? Is it (ſuppoſe you) anie virtue that thereunto preferreth you? *Camillus* adiudged that it was not reprocheable, but vilainous, ſo much as to be founde failing in ought to his countrie, and may it then be thought a thing honeſt to become a perſecutor of your country?

A worthie ſaying of Camillus.

Comparatio.

Finitio.

It is not *Fortitude*: but *Timeritie*, that conducteth your enterpriſes, for *Fortitude* aſpireth to far more noble and ſtatelier purpoſes. The action, & determination, you prefer therin is not (as fondly by you is cõceaued) *Honor* but *Haughtines*, not *Libertie* but *Looſnes*, not *Virtue* but *Viciouſnes*: why then continue you in this ſort togethers, vpon ſo wicked and deuiliſh a purpoſe? Why returneſt not thou rather to thy ſelfe my C. and hauing long before ſtriued to emulate the praiſe of others by an vnſtayned gentilitie, wipe now quicklye off this foule blemiſh from thee, and couering the filthynes thereof by a moſt incomparable fidelitye, become once againe like vnto thy ſelfe. At the leaſt wiſe, if the loue of thy country, thy fidelitie towardes thy prince, the example of *Virtue* her ſelf, and ſo many her famous and renoumed followers (then which no one thing on earth ought more to allure a man) maye not herewith conuince thee, let yet the execrable and immortall hate, that all good men beare to the practize of ſuche

Loue of virtue.

Hate.

kind of crueltye,the feare of euer harboring ſhame, & erected ignomy, and neuer after hope(thy credit once conſumed)againe to recouer thee,let theſe I ſaye conſtraine thee. Whileſt there is yet but one craze or ſlender flaw in the touchſtone of thy reputation , peece it vp, and new flouriſh againe by the greater excellency, the ſquare of thy workmanſhip. A few daies are to be paſſed, in which there is yet time,fame woũded in life maye once be reſtored, if death do preuent thee , thy ſhame and deſtruction is for euer ſhrowded. The next Peroratio. newes I heare from thee,may make thee fortunate,or me for thee alwaies vnhappy . My longing would be ſatisfied of this wherein I dehort thee. If onely herein thou condiſcende vnto me , my ſelfe am thine, and to none ſo much as thy ſelfe abſolutely, I loue thee,I require thee,I praye thee,and praye for thee , that thou maiſt as I wiſhe , and wouldeſt as I bid,bee for and to me. Fare well if thou doeſt well,

In this Epiſtle is ſet forth at large,the chiefeſt nomber of al occaſions,inducing effects,and withdrawing from the purpoſe thereby diſcommended,wherein I haue endeuored as amply as I may, to ſort euery part thereof to his greateſt efficacy.Further might I proceed in theſe titles with ſome other examples,but that the order heereof beeing ſo nerrely annexed to the others following of *Swaſory* and *Diſſwaſorie* Epiſtles,it ſeemeth the very ſelfe ſame obſeruation of the one, runneth almoſt both in the *Hortatorie* and *Dehortatory* kind,into the intendment of the other. True it is,that in all thinges the diſpoſition of either of theſe Epiſtles,are for the moſt part a like,vnleſſe it maye be ſayd this onelye difference to remaine betweene them, that as the *Hortatorie* ſtirreth vp with prickes,the *Swaſorie* teacheth by prooues. The perſwader chaungeth his opinions,the exhorter putteth forwarde his ſuggeſtions.

Epiſtles Swaſorie.

In *Swaſorie* Epiſtles we aduiſe them that erre, or otherwiſe are ſtaggering in doubt. In *Hortatorie* we pricke forth the ſlouthfull, and encourage thoſe that are willing. And yet if we ſhould touch theſe, as they are layd out to the quick, the parts *Hortatorie* of neceſſity muſt ſomtimes then be ioyned to this other of *Swaſorie*, eſpeciallye in the *Epiloge*, conſiſting euer of effects & nothing of arguments. In concluſion the one and the other being ſo indifferent, and of ſuch likenes as they are, we will proceed frō hence (leauing this long dehortation, which for varietie of matter was in ſuch ſort continued) vnto our Epiſtles *Swaſorie*, and the reſidue omitted in the other, in theſe alſo deuiſe to be conſidered, adding by the way, that in ſearching the ſeuerall places of theſe Epiſtles, wherupon they may be ſayde to conſiſt, the ſelfe ſame partes are herein to bee required, as in the aduertiſementes before the *Hortatorie* Epiſtles are already remembred.

An Epiſtle Swaſorie, wherein a Gentlewoman is councelled to mariage.

Exordium.

THe extreme griefe wherin my ſelfe was a partaker with you, of the death of your late huſbande, woulde not ſuffer me (good Miſtres E.) at my laſt being with you, to deliuer what then I thought meet for your eſtate, and ſithence haue more at large conſidered vppon to be for your profite. And albeit your ſelfe are I know of diſcretion ſufficient, and the nomber of your friendes of regard compotent, both to conſider and councell, what vnto your preſent affaires maye be deemed moſt correſpondent: yet may it not be ill accepted, if my ſelf of a great many, that haue wiſhed well to your perſon, and fauoured euermore your good condicion, do here in alſo amongſt the reſt, put forward my meaning, and perſwade you therby vnto that, which (though not already may be fitting to your inſtant liking) yet to your preſent behoofe may returne no queſtion of ſoundeſt and beſt conſideration.

Inſinuation by ſuppoſition of the eſtate of the partie.

And firſt I deeme it not impertinent to referre vnto your knowledge, what I haue thoroughlye conceaued with my ſelfe of your being, *viz*, that you are a widow, a Gentlewoman of very worſhipfull parentage and diſcent, the wife before time of a Gentleman of as good reputation as liuing, as good aliance as credite, that you are reputed modeſt, diſcreet, wiſe and well gouerned, that you are and ought to be warie in your actions, and ſuch as whereof the babling multitude maye reape no aduantage, and finally that by reaſon of the ouer haſtye determination of his life (whoſe continuance might haue ridde you of innumerable cares) you are peſtred with ſome troubles, the moſt part of your liuing in ſuſpence, and that whereof you deeme your ſelfe moſt aſſured, hanging vpon ſo many hazardes, as hetherto remaineth doubtfull, in what ſort you ſhall compaſſe it, or with what liking to your ſelf you may happely ouerpaſſe the ſame.

Occupatio.

Touching the firſt, I warne not that according to your preſent eſtate, you doe minde what you are, what you haue beene, of whome you are diſcended, and in what ſort you may beſt prouide with warines, to deale for all theſe: but drawinge to the latter, and weighing on what termes you ſtand, how hardly you are beſtead, what ſlender meanes to auoide it, I repute him not the worſt well willed that coulde aduiſe you with contentment, and little hazarde, in what ſort you mighte beſte indeuour in all effectes to aunſwere

Narratio & propoſitio. it. It is reported vnto me,that by the procurement of ſome,fauoring your aduauncement, there is now preferred vnto your liking a yong Gent.virtuous,diſcreet and well ordered,the ſonne and heire of a worſhipfull Knight,on the choice and regarde of whoſe parentes, dependeth the beſt aſſuraunce of your whole porcion, in whoſe condition and behauiour, albeit you find no one thing to be reprehended,yet diſclaime you to bee married,you will heare of no ſuters , there muſt be in your hearing no ſpeach at all of liking,and you meane not ſo ſoone forſooth to ſet forward for a husband.

Diſtributio. The courſe you do take herein,ſeemeth in my opinion very euil,inſomuch as contrary to that,which both your yeares,your eſtate, your liuing,and preſent occaſions do require,you forciblye are indeuored to make ſo vndiſcreet and ſetled a reſiſtaunce. Why La.doe you think it profiteth at all the deceaſed ghoſt of him that loued you (a yong gentlewoman as you are ſcarce, exceeding twenty yeares) to liue thus ſolitarie? Hangeth the cenſuring of your modeſty,and acceptance of that which your beſt friendes do wiſh for, and the wiſeſt do allowe of , on the tatling humors of common ſuppoſes? If it be deemed once fit for you to marrye againe, Confirmatio and that vpon the warie and circumſpect choice thereof dependeth a maner of neceſſitye,and that now,before any one of yours almoſt ſuſpected it,the plenty of that might be charilie wiſhed for,is layde already into your boſome , behoooueth the reſpect of a little time which (being ſooner or later ſo it be perfourmed with modeſtye, and aunſwered with diſcretion) mattereth not at all do deteine you ſo much , as thereby you are not able to ſee into your owne profit? Is it not I praye you a purpoſe honeſt that is tendered ? Is it not a Ab honeſto matter lawfull to bee intended ? is it a thing vnmeet for your preſent yeares at this inſtaunt to be reputed?

Is it not all in all whatſoeuer, in the beſt ſort vnto you, that might at any time be regarded?Why then abſtain you the entertainment of your owne good? why draw you thus backwarde from your owne aduauncement? Why ceaſe you to accept that whereunto in the ende, you muſt by meere force be compelled?If you will beleeue me in any thing,or do ſuppoſe the waight of my credite to be auaileable vnto you in ought, I woulde aduiſe you in other ſort, conſidering that by declyning from a ſelfe opinion of that wherevnto without ſuch maniteſt reaſon you are induced,you ſhal do moſt good vnto your ſelfe, and giue occaſion to them that loued you,to think that by ſo doing,their good counſels haue happely wrought the ſame,for aduancement towards you.I had thought with my ſelfe many times ſithence the death of your husband,how much imported the vnſetled reach of your liuing, to be renued in match with one of good calling: ſee now God & *Fortune* more fauouring your happ, then your ſelfe your owne wel doing,haue ſent you ſuch a one,as of whom you might vaunt,and iuſtlye in all thinges be occaſioned to accompt of.It now appertaineth that either by fond ſelfe wil, or to much vnkindnes,you ſhake not of from you,the formoſt occaſion of your ſucceding happines.I reck not what of the common ſort(more of ignorance then wit)may in ſuppoſe of the haſty concluſion be in ſecreat alleadged, their errors like their fancies,are as incertaine as peeuiſh. Be you onely herein perſwaded,to what moſt of al beſeemeth you,& think, that both in the waightines, and regard attributed to his and your owne worthineſſe,you can for the preſent frame your ſelfe to nothing,that to your eſtate may returne ſo commodious, whereunto though no other matter at all enioyned you, it were now ſufficient that ſo forced a neceſſitye conſtraineth you,whereunto the

Prayſe of the perſon.

Confutario.

Vtilitie.

Neceſſitie.

regard of your ſelfe and your owne good fortune willeth to obey. Longer could I debate vnto you the great liking of many, conceaued of the partie, to the deliuery wherof, by the report of your neareſt kinſmen, I doe ſolie refer you, onelye ſtudying in this, and whatſoeuer els I maye by all endeuours to pleaſure you, whereof praying you to bee moſt aſſured, I doe in all courteſie leaue you. At B. this of, &c.

The maner of this Epiſtle differing ſomewhat in order from the reſt, after the *Exordium* therof (in which is a declaration made concerning the perſon to whom the ſame is directed, and limitation of time for the deliuerie of the intendment) comprehendeth next a peculiar, diſcription and laying out of the party by inſinuation, wherin whatſoeuer inferences thereof to be obiected againſte the matter in handling are conſideratly preferred. After all which, followeth the *Narration* and *Propoſition* togeathers. Then *Diſtributio*, in which the partes propoſed by the narration are particularlie diſtinguiſhed. And ſo *Confirmatio*, &c. The places frequented herein are from *Honeſt*, *Neceſsitie*, and *Vtilitie*: which alſo in the reſidue of this ſute, are moſt commonly purſued. The vſe of *Swaſorie* kind, admitting ſuch and ſo manye diuerſities as it doth, is herein often beautified and ſet foorth with thoſe *Deſcriptorie* partes, either concerning the thinge it ſelfe, or the perſon of any one: to the which is commonly annexed a certaine kinde of praiſe in the putting forwardes or aduauncement of the ſame. Wherein let it be ſuppoſed that my ſelfe (hauing beene a trauailer and delighted with the pleaſure thereof) would goe about to perſwade my friend, (being a yong and towardly Gent. and one that hath ſufficient maintenance therunto, alſo of a good and ſound conſtitution of body, able to endure labour, and to away with chaunge) to leaue the delicacie of his own ſoile, & now in

his

Places Swaſorie.

his primier iolity, to purſue ſtraunge coaſtes, and the admirable ſcituation, brauery, pleaſure, noueltie & vnknowen wonders of other countries: needfull ſhall it be that I do firſt make a deſcription of the ſame places, their diuerſities and pleaſures, either by ſkill or experience, to be laid down as near as may be geſſed. In which if any onething chance to appeare, more excellent, more pleaſing, or more wonderful then the reſt, that will I ſet forth at large, and according to the worthines, quantity or admiration therof, preferre it to the vttermoſt, the rather to draw him to that wherein I endeuour ſo fully to haue him perſwaded. If alſo I ſhould go about to induce an vntoward ſonne to the obedie͂ce of a wel diſpoſed father. I muſt firſt deſcribe the office and duty wherein aſwell by the lawes of God, as by impreſſion of nature, children are tied and bound to an humble and reuerend regard of their parents. Next I will by doble example commende and extoll with praiſe, the tendred duty and louing obedience of thoſe, who in al memory and accompt are regiſtred to haue well deſerued of their elders, and then the infamie, ſhame, wicked ende and deſtruction of ſuch as by a ſecure, ſtubborne and careleſſe demeanour, haue neglected or attempted the contrarie, the generall praiſe or common miſlike of each of the one or the other, ſhall be a meane that our perſwaſions in ſuch a cauſe may be deemed the more waighty. Perſwaſion likewiſe of *Friendſhip*, of *Loue*, of *Conuerſation*, of *Gouernment*, of *Honeſt life*, beeing ſubiectes of thoſe great *Virtues*, formerly in our *Hortatorie* Epiſtles remembred, maye heerein by their ſeuerall deſcriptions and praiſe of their worthineſſe bee plentifullye perfourmed. As in *Friendſhip* the deſcription may be ſhewed in the efficacie, which by nothing ſo much as example is confirmed, and approoued by the common affinitie that each thinge hath with other. The prayſe alſo by the ſweetneſſe of *Societie* is preferred, by the firme, truſt, repoſe, and loyal-

Places Swaſorie.

ty thereby aſſured, by the equall participation of ioyes,of ſorowes,of euils,of loſſes,of diſcomfortes,by a ſimilitude of the ſame condition, the ſame intendment, affection or liking,by the ſomme of ioyes, happines and felicity therin contained. In *Loue* likewiſe,charged by nature,by dutie,by obedience, the deſcriptions and praiſes, are to bee handled in their ſeuerall arguments. As by *Nature*,beeing deſcending from parents to their children, being interchaungeable alſo betweene ſiſters and brethren. By *Dutie*, which principallye belongeth vnto God, to our countrye, to our kinſfolke,to our benefactors and followers. By *Obedience* to our Prince,to our Parents,and to our ſuperiours. *Conuerſation* alſo *Gouernment* and *Honeſt life*,the deſcriptions whereof are in the hawnts,entertainment of companies, moderation in all ſortes of common and vſuall exerciſes,chaſt, ſober, and laudable kinde of liuing of euery one. The praiſes vnto them incident,deduced from the eſtate, betternes, or nobilitie of any, indued withall or the greateſt nomber of theſe.

To all which particularities may be added ſuggeſtions and diuers inforcements,whereby to perſwade a man to the acceptaunce and embracing of either of them, as wherin the weight of all good counſels are chiefly preferred.Theſe and ſuch as theſe are comprehended in epiſtles *Swaſorie*,by the neat conueyaunce whereof, we moue the affects of any one to the allowaunce of our writing. For which cauſe it ſhall behooue, that ſuch reaſons of inducement as ſhall be laid downe,do carrie with them their pithines and validitie,beſeeming the argument we haue in handling. To which end theſe briefe aduertiſementes may be receaued, beeing as it were ſteppes and degrees, wherwith the learner may be ſtayed vp to a more perfect conſideration,of the purpoſe and deliuery, of whatſoeuer he ſhal be occaſioned to write of, by the parts of this,or any other example,to be the more plentifully ordered.

An

*An other example of an Epiſtle Swa*ſorie, perſwading the carefull acceptance and regard of one brother to an an other.

THe ſound and entire familiaritie wherwith your Parentes in their life time ſometimes entertained me, and the neerenes of neighbourhood twixt both our friendes, and long education wherein ioyntly we haue conuerſed together, moueth me at this inſtaunt ſomewhat to write vnto you in reſpect of the reputation, credite, and accompt that in the world you now beare, and alſo the rather to winne you to the regard of that, which to the ſtate of your preſent being, and worthines of your former offſpring may be found meeteſt and conuenient. Exordium.

It is giuen me to vnderſtand of a younger brother you haue here in London, who at the time of your fathers dearh being committed to yourcharge, is for default of maintenance, badly inured, worſe trayned, and moſt perilouſly by all kinde of likelihoode, thorough ſuch ſufferance in the looſenes of his liuing, already hazarded. Narratio.

Truſt me, I woondered not a little when I heard it, and ſo muche the more was the matter troubleſome vnto me, in that reſpecting it was not tolde in ſecret, it ſeemed vnto me by the lookes & geſtures of the whole companie, that heard it, your good demeanour therby was very hardly cenſured, in that ſtanding in ſuche caſe of credite as you doe, your wealth ſo aboundant, and, Propoſitio and your Parentes ſo well accompted of,you would in this ſort, and in that place of all others ſuffer him to wander careleſſe,whome you ought to haue conſtrayned,by any poſsible carefulneſſe. How ill beſeeming it is both to you and yours, that it ſhould ſo fal out,you may by ſuppoſes many wayes coniecture. For my part it greeued me when I heard it, and I was not quiet till I found conuenient time to aduertiſe you of it And if my opinion may at all preuayle with you, you ſhoulde quickly call him home from hence, and ſee him more better to bee prouided for, and more worthily to bee trained vp. Conſider I pray you, the life hee taketh in hand , befitteth not ſuche a one, whoſe originall was ſo honeſt,is ill beſeeming the yonger brother of your ſelfe, vnworthie his birth or name of a gentleman,and altogether repugnant to the qualitie of your behauiour or anye part of your liuing. You are to remember that he is yet very greene, now pliable to whatſoeuer may bee impreſſed in him, as chafed waxe apt to receaue any figure, like vnto a new veſſell to be ſeaſoned with whatſoeuer licour, what he now taketh taſte and ſauour of,that he holdeth,what habit you now caſt vpon him, the ſame ſhadowe hee lightly beareth: Great cauſe haue you therefore now to be warie how and in what ſort he liueth.

Diſtributio.

Confirmatio

Peroratio.

*Y*our induſtry,your brotherly care,your loue,your eſpeciall regard and kindnes it is, that muſt be aiding in this,you and none other are the ſame on whome he relieth,you are to prouide for him, and it is your ſelfe that muſt aunſwere him.Think that *Nature*,*Loue*,*Duty*, yea verie *Pietie* bindeth you vnto him, who hath none other left to depend vppon, but ſuche as by poſsibilitie your ſelfe may become vnto him. In the conſideration of which,let I pray you my words become thus muche regarded vnto you, that heerein as in all other thinges you performe that beſeemeth you. Longer could I occupie my ſelfe to trauell in this action with you,but that I deeme it (more than alreadie) impertinent to require you,Greeting your ſelfe many times in my name,I omit therefore farther to detein you.From my houſe in B.this of &c.

MUch more might be deliuered of this *ſwaſorie* kinde, affording great ſtore and plentie of example,the patternes of which,being heere ſeuerally ſet downe at large, would make the volume ouer great, and the habit too cōberſome for the wearing. Suffiſeth therefore, that in the matter preceeding this Epiſtle, I haue ſhewed you diuers other occaſions inducing argument, wherupon theſe ſortes of letters may be framed,according to which,or any other imagination not here ſuppoſed,whatſoeuer is intended to be written, may be orderly carried. The difficultie is nothing if the learner do but firſt conſider wyth himſelf, what it is he goeth about to aduiſe or perſwade, by in ſight wherof, he may forthwith imagine what parts and places are therin to be occupied. Nowe then if this argument fal within yͤ compaſſe of any one of theſe herein ſpecified, he may diſtinguiſh the ſame by the deſcription & laying forth hereby already deliuered. If not,then by *Imitation* of the like,it may as fully be perfected. And ſeeyng we haue intended by al theſe to proceed for the more eaſie inſtruction as plentifully as we can. Let vs firſt adde the letter *Reſponſorie* to this laſt *Epiſtle*, and concluding ſolie with one other example, referre whatſoeuer after for this title to the readers conſideration.

¶ *A letter Reſponſorie, anſwering to* the effects of the latter Epiſtle.

Syr

Epiſtle Reſponſorie.

SIr it diſcontenteth me not a litle to be informed by your letter, of the iniuſt ſuppoſe that men ſo vnkindly conceiue of me, touching the ill diſpoſed behauiour of my younger brother, but moſte of all miſliketh me, that you who haue ſo long knowne me, ſhoulde with the raſh conceite of the reſidue, adiudge me ſo peremptorily, as partly being of common opinion with them, to deeme by the naked ſhew of his ill eſtate, that the ſame proceedeth either of my too little care, negligent indeuour, or ill circumſpection, in not reſpecting and prouiding ſufficiently what needfully beſeemeth him.

Beleue me ſir, the conceit of all or any of theſe, touching what concerneth mine own peculier regard, are vnto me moſt iniurious, neither (to whom ſoeuer haue knowne me) did I in all my life as I thinke, giue anye ſuch token or matter of likelihood, as wherby I might be ſuppoſed ſo muche to impugne my ſelfe, or to haue bene iniurious to any.

The boy I confeſſe in nature is my brother, deare and charie inough vnto me, in reſpect wee had one father and mother. Howe warie I haue euer bene ouer all his demeanours, how watchfull in the firſt preuention of all hys vntoward purpoſes, howe willing hee might be trained vp in that beſeemed his parentes, the coſt I haue bin at, with him his tutors that ſhould haue cared for him, thoſe that haue had moſt doings about him, can chiefly teſtifie. If I ſhuld tel it you, you would not thinke it, if it ſhould be reported to many others, they would ſcarce beleue it. Before God ſir, I muſt tell you, it is ſtraunge and very ſtaunge vnto me, that being in maner a childe, ſo well foſtered as he hath bene, ſo little knowing of want or penurie as he hath done, ſo vnwoontedly accuſtomed to this hardneſſe by hym newly begunne, in what ſorte he can endure it, & with what appetite he can ſo groſely away with it.

Witte he hath inough I confeſſe, but too too euill addicted, conceite plentifull, but moſt vntowardly followed, qualities to be accompted of, but vilely miſled, Alas the remembraunce greeueth me to thinke on it, and I would I had ſpent largely to redreſſe it. It is neither want of care, loue, liking, or looking to, that hath procured it, permitteth it, or hindereth to reclayme it. It is the frowning heauens and his wicked deſtinie that performeth it. *The fire the more it is couered, the more it breaketh out and flameth. The ſwift currant neuer ſo little ſtopped, ouerfloweth the threſhold.* I would be loth to inferr vnto you that (by what decree I know not ordayned) hee is thus violently caried. Neither woulde I gladly ſtand vpon theſe determinations, that the force therof may not in time bee ſuppreſſed, But knowing the meanes I haue thereto applied, I promiſe you for my part, I hold it to be greatly feared.

Allegoria.

This one concluſion may reſt (ſir) for your generall ſatisfaction. The boie is nowe neere about you, finde meanes I beſeeche you (for the loue I knowe you owe vs) to winne him once vnto you, my ſelf wil be at anie coſt whatſoeuer, to ſatisfie you: So the ſonne hee may be redeemed, order him, deale with him, place him, doe to him what you liſt, or can ſuppoſe to bee [illegible], there ſhall not want, to enlarge it, to cheriſh it, [illegible] the vttermoſt to mayntaine it. Meane while till you haue approoued what I haue wiſhed, and gladly would care to bee accompliſhed, deale fauourablye and no worſe with me I pray you, then I deſerue for your own, and all others opinions. Thanking your good care, and conſideration had in hys and my behalfe, I doe herewith bid you hartily farewell. R. this of &c.

The order of this letter ſeemeth vnto me very pertinent vnto the matter of the former Epiſtle, aunſwering fully in eche point vnto theffects of the ſame: In the formoſt part wherof, is declared the diſcontentment of the ſuppoſed obiecte, becauſe it was vniuſte thoughe the ſhewe of the partie miniſtred an outwarde imagination thereunto very likely. Next that he who knewe him ſo well woulde enter ſo raſhly into the common conceite of thoſe, that little vnderſtood and leſſe did intend of him. Afterward he openeth his endeuors, ſtudie, and inforcement of good education, excuſing the hardneſſe of the one by the diligent preuention of the other, if poſſible it might haue preuailed. Then the abruption into lewdneſſe, and the il hope of recouerie, which not reſolutely is concluded but doubtfully by *Allegories* coniectured. Laſtly for ſatiſfaction of all opinions, he requeſteth his owne triall in the cauſe, with offer of whatſoeuer expence needfull to procure a remedie which hee greatly coueteth and thereupon endeth.

The argument of the next example tending to a reformation of the ſtudies of ſome one therein ſuppoſed, perſwadeth a purſuit of matters enhabling to farre greater profite. And (as once before, and many times after, alſo it may in other Epiſtles fall out) there is in this no *Exordium*, but the beginning thereof beareth ſolie a *Narration*, of which nature and of what other the partes of euery Epiſtle do conſiſt, I thinke needleſſe in this place, or els where, more largely to ſpeake of, for that in a chapter before paſſing in the generall aduertiſemente of this booke, I haue not left the ſame altogether vnſignified, each of whiche to the intent they may the more fully appeare in all ſorts of Epiſtles wherein they are placed, I haue, and ſtill doe adioyn theyr notes in theyr ſeuerall applications, wherunto by conueyance of the matter, they are alwayes intituled.

An example of a Swaſorie Epiſtle, wherein one is perſwaded from fruitleſſe vanities, to more learned and profitable ſtudies.

Narratio

I Receiued on Saturdaye laſt a letter from yout vnkle, wherin amongeſt ſundrie other matters I was aduertiſed, that leauing your formed learned ſtudies, wherunto with great coſt and charge of your Parentes, you had benetrained, you haue giuen your ſelfe whollye to certaine things, the regard wherof albeit in theyr moderate vſes, I cannot diſcõmend, yet in reſpect of your former intendments, I can terme thē none other then meere follies, and of all others moſt fruitleſſe vanities.

Propoſitio

It is reported with vs for certayne, that you are become an excellent good dauncer, that you are growne prettilie skilled on inſtrumentes, whereon you plaie reaſonably, that you ſpend the time limitted for more profite in the *Vniuerſitie*, in makyng of ſonges and moſt curious ditties, that you are very fitly ſeated for wantonnes, and worthily behaued for all curious and carpet conueyaunces.

Diſtributio

I would for mineown part nothing at al miſlike what herein you haue frequented, weighing in deed that as they may be in ſort intertained, theſe qualities do very muche beſeeme a gentleman, and are in their kinde ſeemly ornamēts adapted to euery youthful rekoning: but ſtudying them as you doe by themſelues, inuring your ſelfe wholy to their delight, abandoning whatſoeuer might beſt honor and bewtifie their worthineſſe, in reſpect of the ſole propertie of themſelues and their own peculiar goodneſſe, I ſay they are vanities, trifles, thinges of no moment, and (in ſuch reſpect) to be held in eache ſound opinion of farre leſſe valew and iudgement.

Antimetabole.

The intendment of your going to the *Vniuerſitie* was for *learning* ſake, to th'intent to become an excellent ſcholler, not a curious dauncer, a mayſter of Arte, not an vnthriftie maiſter, a curions rhetorician, not a conceited Muſition, your vnkles care, was by viliefieng his wealth vnto you, (the weight wherof by imminent perilles we ſee dayly periſhe before our eyes) to purchaſe for you the endowment of a farre more greater and aſſured treaſure, by knowledge to decerne trifles, to winne skil, to deſpiſe trifles, that leauing ſmall riches to inherite you, your ſelfe might gather poſſeſsions whereby to enriche you.

Comparatio.

Cōfirmatio.

Amplificatio.

Farre miſconceiued are you in my iudgement, to relinquiſhe the hoped reckoning of that you came for, to apply your ſelfe to that which few doe accompt of, and the wiſeſt woulde neuer ſweate for, you ſhall therefore if you wil nowe be ruled by me, returne your conceite, to a farre more better purpoſe. You ſhall call to minde, that all ſtudies whatſoeuer, by howe muche the more excellent eche one appeareth before the other, by ſo muche the more aſſured are they in theyr kinde, and aboue al the reſidue, with farre greater eſtimate to be preferred: if ſo? then muſt you graunt me that no one iote vpon earth (then ſweete *Learning*, then precious and moſt ſacred *Skill*, then aboue al earthly things whatſoeuer moſt honored and heauenly *Science*) is of ſo great and ſurpaſsing excellencie. To laye out vnto you herein, how much more glorious is her ſhining liue aboue all others, howe ſugred her plantes, howe deintie her fruites, howe delicate her pleaſures, howe incomparable her high and ſtatelie reach, how ſhe participateth the skies, the elementes, the venerable conceite of hie and ſacred miſteries, I need not, you know it, you haue felt and taſted of it. But to ſhew how much you miſpriſe the force of her vertue, how ill conceiued, and farre wandring, you were from the due ſearche of her glorie, to make loue to her handmaydes, to profeſſe liking to her ſeruanntes, to become ſole intertainer of her vaſſals, hereon reſteth the iniurie, this is it I complayne of vnto you.

Aſynditon.

And if either the ſomme and tipe of honeſtie placed in the weight of the action, the neceſsitie, meeteneſſe, and worthineſſe, the Vtilitie and benefites ſeuen hundred fold cōpenſing the trauel, may (as earthly things haue often power to moue one, aboue things of farre higher eſtimation) induce you to her moſt deereſt and pretious fruition, ſearch then the fauour of theſe your louing miſtreſſes, and (ſeemelie I graunt you may finde them) but neuer ſhal they approoue either, ſo wealthie or ſo bewtiful. What then ſhould let you to returne to this glorious Ladie, will you becauſe you are an earthly ſubſtaunce, follow the common reaſon of euery earthlie creature, *humum ſapere & alta ſpernere?* or ſaying that the appetites of the one are muche pleaſanter for the time, or farre leſſe tedious then the other, welde your opinion by a peeuiſh conceite of eaſe, to become a creditor to wantonneſſe?

Parentheſis.
Anthypophora.
Occupatio.

Theſe imaginations as they are meerely bad, ſo are they ten times worſe in purſuite, then they are ſweete in the foremoſt thought. Peeuiſhe were it, ſimply for you to ſtand vppon theſe vanities, (things wherein children haue delight and young weakelinges doe prooue conning :) you muſt ſuppoſe and harpe vppon

Confutatio.

the end that muſt ſucceede vnto your trauaile, and finding the reache thereof, purſue it with feruencie: Suche actions as theſe doe onely beſeeme menne, and heerein alone ſhall you ſhewe your ſelfe ſuche as you may deſire to bee, and your friendes doe heartely wiſhe you to approoue. *Alexander* reſtleſſe in the daye time gaped for worldes, but onely in the night was rocked a ſleepe by the *Muſes*, the pleaſure whereof ſurcharged his appetites, and content of which, gaue reſt to his trauels.

Epilogus.

Too muche impertinent were it for me to hale you on with argumentes, who onely goe about but by apparaunt ſhewes to perſwade you with warrantiſe: Neyther thinke I in the end you will approoue otherwiſe, then euer I haue expected from you. Much more coulde I inferre, that might greatly induce you to that whereunto your owne willingneſſe muſt in the end, of neceſsitie conduce you. Onely if in the weight hereof my perſwaſions may ſomething preuayle: *I* ſhall not forgette in anye worthie parte thereof, at all tymes to commend you. In whiche repoſing my ſelfe for the preſent I end: this of &c.

With theſe perſwaſions, I thinke it meeteſt for this preſent to ende, the better to aunſwere the partes of theſe examples ſo farre forth alreadie diſcourſed on. Let vs in the contrarye hereof alſo, ſee howe manie wayes and with what forcible argumentes, menne may be diſſwaded and withdrawne if neede bee, from what to themſelues or to anye other that maye returne preiudiciall or offenſiue. For the better vnderſtandyng whereof, it behoooueth firſt to bee aduertiſed that the nature of theſe Epiſtles, beeyng tearmed *Diſſwaſorie*, though they are ſomewhat affined to the other of *Dehortatorie*, yet doe they not in theyr deliuerye ſo vehemently as the others, ſtande vppon the vileneſſe, badneſſe, or lotheſomneſſe, of the thinge diſſwaded from, but as the *Swaſorie* differeth from the *Hortatorie*, the one perſwadyng to a thyng meete or indifferent, the other pricking or ſpurring forward to that whiche is moſt excellent, ſo falleth it in theſe two, to be at this time in lyke manner conſidered. For the *Dehortatorie* in hys propper kinde, declareth (as in the example thereof you founde) and goeth about by all manner of circumſtaunces to approove, the impietie, hatefulneſſe, ſhame, ignomie, or perill iminent or almoſte ineuitable, by proſequution or continuance of ſuch an act.

Difference of dehortatorie and diſſwaſorie

This nowe farre otherwiſe, for where commonlye a thing ſtandeth indifferent in the vſe thereof, to be eyther good or bad, with howe great facilitie, if the likelihoode be any thinge, may wee mayntayne by diuers reaſons, the ſame to bee materiall, needefull, good, and profitable: ſo in the contrarie thereof, what can appeare ſo ſound, but by inſight and curious ſearche into the bowelles of the ſame, ſome one thing or other there may appeare, vnfit, vnworthie, or to be but meanly accompted of. As for example, let it be ſuppoſed that I would go about to perſwade a man, to whome ſomething it importeth to marry, and yet is thereunto greatly vnwilling, who doubteth but manie inducements may be laid down to the waight therof, ſeeming very much furthering, as (beſides that it may be reſerued for a matter vrgent, to ſhewe by what neceſſitie he may be tied (as it were) to yͤ ſame, as in yͤ decay of his houſe if he do not marrie, or the continuance of a ſolitary, looſe, and bad kind of liuing, the dying of hys wealth and name at one inſtant together, hauing no heire of his offſpring to ſucceed in his Patrimony) it may alſo be inferred as very much pertinent, yͤ ſacred ſolemnization therof in paradiſe, firſt by God himſelf appointed, then his pleaſure to enioyne the ſame to the worldes increaſe, then the care that naturallye wee haue of iſſue to ſucceede vs, the loue and mutuall ſocietie and comforte betweene manne and wife, beeing of ſuche mightie efficacie as whereunto no liking is to bee compared, the perſwſion to marriage. ſweete pleaſures, cares, and delightes interchaungeablie paſſing betweene them, eache ſo dearely affieng themſelues in the others contentment, ſolace, and pleaſing, the ioy of procreation when there ſhall be a childe produced, whoſe infancie tatling with a pleaſaunt liſping ſounde, ſhall become an incredible delight to the parentes hearing, with infinite other ſuggeſtions to be added hereunto in the places of Confirmation. Now agayn, if I ſhuld Diſſwaſion from the ſame. goe about to diſſwade an other from the ſelfe ſame thing, what might be imagined, that hereunto could bee found wanting, as (not reckoning the age of a man, whiche manie times more of dotage then diſcretion, purſueth the ſame) it might be intended, the ſweeteneſſe of libertie, how muche it conduceth to the eſtate of a manne, whiche naturally coueteth, vnreſtrained and without controlement to doe that him liketh, the matter whereof enioying, hee may ride, goe, walke, reſt, eate, drinke, ſtudie, recreate, ſolace, and wherſoeuer and in whatſoeuer companie pleaſeth him beſt, vſe the conceite thereof to hys own appetite.

Now hauing a wife (ſuppoſe ſhe haue al maner of perfections that may be in a woman, yet is the delicacie hereof bereft him, for beeing once married, hee is no more to himſelfe but to her, for her pleaſure, to her choyce, at her liking with her contentment, muſt he then order hys humors, his houres, his geſtures, his companions, his iournyes, his recreations, and what els he before tyme might freely haue vſed, his own liking is quenched, his libertie reſtrained, & yet the loſſe hereof a heauen to yͤ which foloweth, if very happily he be not matched: for imagin yͤ woman choſen do proue a ſcolde, waiward, ſelfe-wild, malicious, frowning or ſuſpitious, what a hell then is he driuen into whoſe ſerpentine and more then adder like diſpoſition ſhall be ſuch as would terrifie a thouſand Deuilles. If ſhee be wanton diſſolute, lewde, or looſe in liuing, how on the other ſide, ſhall hee be then turmoyled, what is it that ſhe will not preſume vpon, and dare to hazarde, how infamous ſhall her life become then to his liuing, howe little will ſhee eſteeme of him, in reſpecte of the large accompt ſhee holdeth of many others. If ſhe be proud, then is ſhee inſupportable: if her wit be more then hys, then is ſhee arrogant, if ſhee be fooliſhe, then a mocking ſtock, if ſhe be fayre, then a ſpectacle to gaſe on, if foule, then a ſimpering poppet to woonder on, if ſhe be riche: preſumtuous, if poore: then becommeth ſhee odious. But beeing what ſhe may be, or touchyng her owne perſon the beſt ſhee can be, what intollerable charge bringeth ſhee with her, what coſt of apparell, what care of dyet, what houſholde of ſeruauntes, what expence for attendance, what prouiſion for Children, what furniture for houſe, what dayly continuall and neuer reſting carke and toyle for her and hers, in concluſion, what one diſcommoditie may be reckoned, that with her or for her, is not eyther tendered or hazarded. Thus doe you ſee what large ſcope reſteth for a manne to wade in eyther of theſe, the lyke whereof falleth out in all other thinges, that may ſeeme indifferent. As if I ſhoulde perſwade one of a weake diſpoſition, or whoſe conſtitution of bodie, for phiſickes ſake or otherwiſe, ſometymes needeth wine to drynke, it might by manye reaſons bee declared by the neceſſarie vſe, goodneſſe, propertie, vertue, and holeſomneſſe thereof, the operation of the ſame, how it recreateth, driueth away heauineſſe from the mynde, reioyceth and is confortatiue in the moderate vſe and acceptance, howe muche needefull it may alſo be in ſome other cauſes to be receaued. Contrariwiſe, if I woulde diſſwade from the

Incommodities of mariage.

Perſwaſion to wine.

Diſwaſion of the fauour.

Places Diſſwaſorie.

dealing therewith, then as many waies will I bring in, the hurtfulneſſe thereof, as howe by taking too much, it dulleth the ſences, occaſioneth dronkenneſſe, maketh ill digeſtion, engendereth ſuperfluities, weakeneth the ſpirites, driueth a man to forget himſelfe, enforceth hym oftentimes to committ that whiche otherwiſe might verie euill beſeeme him, and conſequently ladeth the bodye and minde with all ſortes of impedimentes and diſeaſes. The like of theſe might be occaſioned in the education of children or ſeruauntes, eyther to perſwade from too little, or to diſſwade from too muche looking to, ſharpneſſe, or correction. Likewiſe in cauſes of right or wrong, in perſwading to one of which, we ſhal doe furtheraunce to Iuſtice, & in diſſwading frō the other, yeeld matter of benefit. The ſelfe ſame alſo (to ſpeake generally) may be inferred to any one thing whatſoeuer, wherein the vſe or abuſe may be adiudged to bee either commodious or offenſiue, in the practiſe or execution of the ſame. The argumentes of this *Diſſwaſorie* kinde, are chiefly enforced by the inhoneſtie of the action, the indignitie or ill beſeeming of the cauſe, the diſcommoditie, inequalitie, difficulcie, inſufficiencie, impoſſibilitie, ill conceite, or intollerable admittance in the vſe, or compaſſing of the ſame. All theſe notwithſtanding in one ſole Epiſtle, not at all tymes vſed, but eyther admitted or reiected, as is in the matter & circumſtaunce thereof many times to be required. As in a cauſe of wrong, the *Inhoneſtie* of the thing in handling, by ilneſſe, vnuſedneſſe, iniuſtice, oppreſſion, detriment or damage thereby enſuing is to be diſſwaded, the *Vnworthines* by the credite or reputation of him that tendreth the ſame, to bee meaſured, the *Il-conceit* by the miſlike that all men generally doe retaine of the action, and high contempt wherwith they are woont to entertaine the memorie therof, the *Diſcommoditie*, by the exclamations of the party iniured, calling his honeſt fame in queſtion, the *Dif-*

ficulcie by the ſtoutnes of him to whom the ſame is offred and his knowne abilitie to withſtand it, the *Intollerable admittance*, by the haynous apparaunce therein deliuered. Diſſwaſions alſo may be vſed to a man not to entermedle in hie or meane occaſions, ſo termed either in reſpecte of hys owne deſertes, reſpecting or regardant to farre better or more lower purpoſes, or in weight of his habilitie or diſabilitie, wherby he is put forward or drawne backe in the acceptance therof, either by reputatiõ or wealthines. Here the inſufficiency, impoſſibilitie or difficulcie is to be required, the more effectually therby to diſſwade, by what therein coniectured to be hindering or diſprooving to the matter intended. Now by this alreadie ſaid, and by the application of the ſeueral partes herein debated, to anye other lyke occaſion in writyng to be miniſtred, it may with more facilitie be adiudged, where and in what ſorte, and to howe muche purpoſe, the whole or greateſt number of theſe in any lyke Epiſtle may be effected. The example inducing the orderly laying out of which, in theyr ſeuerall places now next of all ſucceedeth.

An example Diſſwaſorie, wherein a man of wealth ſufficient, is diſſwaded from the marriage of his daughter, to the riches *of an olde wealthie Miſer.*

SIr, I am not a litle greeued for the loue I ow you to ſee that in theſe ripe years of yours, wherin men commonly are freight with diſcretion, you neuertheleſſe doe verie indiſcreetlye goe about to compaſſe a matter ſo repugnaunt to reaſon, or anie manner of conſiderate, and ſage aduiſement,

Exordium by inſinuation, of miſlike of the cauſe.

as whereat the worlde can but wonder, and whereof al that know you, or by anye meanes may vnderſtand of the match, wil no queſtion greatly accuſe and for euer condemne you. It is deliuered with vs here for certain, Narratio. that you are intended, (vpon the doting affection of a miſerable olde man your neighbour, whoſe yeares are as welfreight with diſeaſes, and his manacled and benummed olde ioyntes with imperfections as his barred cofers with coyne) to marrie vnto him my neece and your yongeſt daughter vpon a ſoddain, and that to the furtheraunce thereof you offered to contribute of your owne ſtore, a reaſonable and ſufficient portion.

Propoſitio. Truſt me, when I heard it at firſt, I deemed it as a counterfait ieſt, thinking that the man whome I ſo wel knew before time, could not on a ſodain become ſuch a paragon, as whereon a mayden of her fewture youth accompliſhment and fauour, could ſo quickly become enamored, neither thought I that howſoeuer the dotage of the olde man ſtoode as a conceite to ſmile at, that you for your part woulde ſo muche as vouchſafe Incrementum. to hearken to it, eſpecially at any time ſo ſeriouſly to ſpeak of it, muche leſſe to open your purſe to become a purchaſer of it, or by conſtrainte at all, to inforce her fauors, to giue ſigne or token anye wayes vnto it.

Diſtributio. Alas ſir, was there no one thing more wherin beſides you could onerſhoot your ſelfe, but onely in ſo bad a purpoſe, an action ſo vnhoneſt, an intendment ſo vile, a matter ſo much impugning nature, as that the verye Hiperbole. earth, or hell it ſelfe, coulde not belch out againſt the fayre Virgine, ſo huge and ſo intollerable a miſchiefe, to matche I ſaye, the matchleſſe fauour of ſoe yong The inhoneſtie. and dainty a peece, to the filthy tawnie deformed and vnſeemely hue, of ſo wretched and ill fauoured a creature? What nature is this, to worke vnto her (whome of your owne fleſh you haue engendred, whom ſo long you haue nouriſhed, whom to ſuch and ſo many perfections you haue trained) vpon a ſodeyne, naye euen in one moment, ſo manifeſt an occaſion to caſt her away, not yeelding vnto her heauye cenſure, ſo great a benefit as death, but tenne thouſand griefes, the leaſt of all which is worſe then anye death that maye be, wherein comfortleſſe ſhe may complaine, grieue, and bemone her ſelfe without any reliefe at all, but by the precious price and hazard of her owne ſoule.

Diſcommodity.

How vnequally do you deale herein, to render vnto her beeing ſcarce ſixteene yeares of age, a husband enfeabled by foure ſkore yeares and vpwardes, whoſe toes are ſwolne with the gowt, and legges conſumed with the dropſie, whoſe leane carkaſe beareth no apparance but of olde ſcarres, and ſtiffened limmes become vnweldie ſupporters of his pined corpes, whom furres muſt fence from the leaſt blaſt of cold, and dew of nappy ale cheriſh with warme fiers, whoſe night cap carieth more ſtore of heat, then all his bodye doth of agilitie or ſtrength, and noſe farre more fruitfull then ſauorie, with diſtilling drops down trilling frō thence in freſheſt ſpring of the iollieſt ſeaſons, maketh ill fauored refections. What wrong do you tender the poore maiden therein? How vnworthye and farre ill beſeeming is the ſame to her, who hath ſuch a father, and apparantly ſhalbe known to be ſuch a mans daughter? ſhall you not therein be noted of great follie, will not all men laugh at it, pittie it, crie ſhame of it, and her ſelfe poore ſoule pray to God to reuenge it?

Inequalitie.

Ironia.

Indignitie.

It is too muche intollerable beleeue me that you ſhould endeuour in this ſorte by collour of your fatherly aucthoritie to conſtraine her, whome (albeit ſhe is your childe) yet may you not thus forciblie compell vnto ſo vnuſed and vnnaturall extremities. Conſider

Confirmatio

with your ſelf how greeuous the thing you goe about to compaſſe, maye retourne vnto her, and whereas lyking and choyce, is of all other thinges in caſe of mariage to be accompted moſt deareſt, you not onely against her wil, doe endeuour to induce a breach thereof, but alſo doe giue her ouer into the handes of ſuch a one, whoſe inequalitie ſo far foorth diſſeuereth from her appetite, as that it can not otherwiſe, but (as vnto all others ſo vnto her chieflye) becomme inſufferable. Haue you no more care of her that is your daughter, but when now you haue brought her to that paſſe, wherein ſhee ſhould participate the virtuous and modeſt vſe of that, whereunto her yeares haue adapted her, and for which ende and ſole purpoſe, mariage was by Gods ſacred ordinaunce at the firſte ordayned, in ſteed of a louing and contented husbande, to giue her a withered olde truncke, in lue of ſweete and mutuall ſocietie, to wed her to ſorrow and euer loathed griefe, to endow her with larger profite, then with honeſt contentment, thinke you that ſhe is a ſtone, that her ſences from others are different in their right operation and qualities, that ſhee more or leſſe in ſtranger ſort then any others, can become therein forcible or leſſe iniured. No ſir, aſſure your ſelfe, you muſte needes heape vp no other but extremities vppon her, it can not be but if you proceede heerein, you muſt of force vndoe her, the ende and concluſion is ſo vtterlye bad, as it can not be indured.

Intollerable admittance.

Metaphora.

Hypophora.

Returne now therefore vnto your ſelfe, and think herein what beſt beſeemeth your Daughter, remember that what you take in hande in that action is vngodly, iniuſt, ſeuere and vnnaturall, that in giuing ſuch a husband, you ſhal giue her (without the greater grace of God) and him both to the deuil. Conſider, that you are with pietie, and to a chriſtian purpoſe, and ende to mode-

Epilogus.

Places Diſſwaſorie.

moderate your authoritye, weigh with your ſelfe that the couetouſneſſe wherewith you are ouercome is no purchaſe to her of ſafetye. And balancing all theſe in the weight and cordes of equality, withdraw your ſelf, and by ſuch meanes become diſſwaded from ſo great an abſurditie. So may you the more eaſely perfourme that vnto her belongeth to a kinde and louing father, and for the profite by this trauaile reaped at your handes, binde her and all vs with greater feruencye, to loue you. Wheron concluding the ſcope of all my former deſires, I end, &c.

IN this Epiſtle, the matter (tending to a diſſwaſion from ſo iniurious and hard a match, as might fall out in two ſo indifferent and vnmeete of complexion & ages, as was that threed-bare forworne olde creature, and this fayre, yong, freſh and tender maiden (impaſſible hetherto of any man as it ſeemed, and therefore ſo much the more vnfit in ſuch bad ſort to bee beſtowed) hath in it theſe enforcements whereby to draw the purpoſe therof into the greater miſlike, *viz.* the *Vnhoneſtie* of the action, by vndertaking a matter ſo far different from nature, reaſon or ſocietie, the *Diſcommoditie*, as vpon the admittaunce whereof, ſtandeth ſo great an hazard, as the loſſe of her own ſoule, the *Inequalitie*, by compariſon of youth and age together, the manifold imperfections of ẏ one, ſo much contrarying the alienated deſires of the other, the *Indignitie*, wherin is meaſured the reputation, credite & abilitie of her parents, in reſpect of whom, ſo indiſcreet a match ought in no wiſe without the greater neceſſitie in that ſort to be put forward. Now will we proceed to one other example of the ſame forme, though vnlike in ſubſtaunce, and ſee what points therein may hereunto neceſſarilye be further then already conceiued.

An Epiſtle Diſſwaſorie, wherein a young Gentleman is diſſwaded from vices ingenerall.

Narratio.

ABout ſeuen dayes paſſed, I receaued Letters from my brother N. the longe expectation whereof, and deſire I had to be informed of your well doing, made me inwardly to reioyce at the firſt view of them, ſuppoſing that as I deliuered you out of my handes, I ſhould ſtill haue found you in the ſame predicament, without alteration, or ſo much as any ſurmiſe at al of that, wherof I haue thereby beene to my ſmall content and leſſe ſatisfaction, at large aduertiſed.

Propoſitio.

It is long ſince in deed that you were with me, at which time you were in maner a Childe, neuertheleſſe in thoſe tender yeares yet ſo towardly giuen, and of ſo milde and gentle diſpoſition, as there was great cauſe why then I ſhoulde eſteeme of you, and much matter offered to all others that knew ye, wherupon to commende you: But now if it be true as I am informed, your actions are tourned quite contrarye, you are become a chaungeling, you are no more the ſame, but an other in qualitie, minde, and operation. The matter beeing ſo, it ſeemeth vnto me you haue taken a wrong courſe, in ſo much as in exchaunge of Virtue you haue choſen vice, in ſteed of laudable exerciſes, a nomber of leud qualities, in place of good and honeſt vſage, a life vnciuile, leud and ſauage, your companye keeping is without any order, your ſtudies are careleſſe, your paſtime reckleſſe, your tabling dronckennes, your liuing vnthrif-

Diſtributio.

The vnhoneſty.

vnthriftines,finally bluſhing before time at all things, for their nouelty , you dare boldlie now to aduenture any thing, bee it with neuer ſo great infamie . Theſe thinges my good coſin , I muſt needes tell you are vnfit for a Gentlman, & much ill beſeeming that education of yours,wherunto they were neuer accuſtomed. From theſe by mine aduiſe you ſhall weld your ſpeedy courſe,and quickly depart,and with ſome facility giue ouer,calling to your remembrance, that what approcheth the condition of euerye ordinary perſon, is not meete for your credite, and what in men of common accompt appeareth to be no blemiſhe, is in your reputation adiudged to be a great and notable faultines.

Indignitie.

When men deſire to be well famed,and by true renoume to riſe vnto worthineſſe , they flie ſlouth, and giue them-ſelues to auoide all occaſions of idleneſſe, they endeuour to become painfull and induſtrious,to couet thinges of hieſt accompt, and to be in company with the moſt virtuous. Their credite hath no ſupport by vanities , they ſeeke not their reputation among runnagates,they conuerſe not with Tauerne haunters and bibbers , they liue not with men of vild accompt, diſſolute and vngratious,ſuch kind of meanes(as inſufficient to glorye) they deeme wretched and approbious.

Diſtributio.

Inequalitie.

You therefore,if you will be ſuch as you ought to be,muſt alſo purſue the tract of theſe,the ſweetnes and delicacie wherof(if but a little you will peirce into the ſowre and harſhe taſte of the other)you ſhall quicklye conceaue,marke but the praiſe,benefites eſtimate and good report entertained with the one , and on the other ſide,the diſcredit,ſhame, diſcommoditye and vile reconinge alwaies made of the other , and then iudge by your owne decernment how much and how greatly you are led awry, in thus careleſly roming vpon others

Confirmatio.

Antitheſis.

Ill conceipt.

Diſcommoditie.

thers inuincible. And concluding with your ſelfe, the ill conceipt that all good men haue of ſuch hatefull and diſorderly kinde of liuing, retourne betimes, ere too late, for want of good aduiſement, you fooliſhly begin to cry out of your winning.

Principijs obſta, ſero medecina paratur:
Cum mala per longas conualuêre moras.

Firſt ſtop the cauſe, to late doth phiſicke come,
When euils ſmall, to great (by ſufferance) ronne.

Parentheſis.

Ignomie.

Comparatio

Credite me (whome euer you haue knowne to fauour you) the diſgrace that quickly you ſhall ſuſtaine, if betimes you relent not theſe euilles, will to a good minde become ſo vile and ſo odious, as not without great ſorrow and griefe, may be deliuered away. I diſguiſe not with you in that I ſaye, for you ſhall finde it and approoue it to be true. It is a ſhame for any man in thoſe yeares, wherein of all others his towardneſſe ſhoulde chiefly be effected, to be accompted then bad, vild, leud, and ill demeaned, much more for a Gentleman, whoſe education was ſo good, whoſe infancie ſo well trained, whoſe adoleſcencie ſo formerlye with all kinde of virtues indued, to become, now when moſte diſcretion ſhoulde ſwaye in him, worſe then before, more diſordered then when he was to bee corrected, leſſe commended in his owne gouernment, then in an others entertaignment.

Confutatio.

The loue that I beare vnto you, maketh me the more largely heereof to informe you, which for that I deeme, not of anye ill ſeed ſpronge out of your owne nature, to be growne vp into ſuch carnels, I doe thereby adiudge, that with more facilitie they may be diſſeuered, the braunches I know are of others wearinge, which I neuer wiſhe to be ſo far foorth liked, as to become of your owne gathering. From the inconuenience whereof, I hetherto haue ſtudied thus muche to diſſwade you, as he that moſt of all deſireth aboue any other to enioye you. Epilogus. The haſt of the meſſenger, and wearines of writing enforce me to leaue. God who is the conductor of all happye indeuours bleſſe you, and till I heare from your ſelfe againe, my ſelfe will expect the beſte reformation that my good opinion may induce me, as yet to conceiue of you. Fare you well this of, &c.

THE places of this Epiſtle, are for the moſt part as the other, wherin the example for varietie of matter and order of handling is onely differing, the laying out of euery of theſe parts, do appeare in the margent, for which cauſe, I neede to dwell the leſſe vpon diſtinguiſhment of their vſes and properties. There is yet one Epiſtle more of this ſute (and then forward vnto the others) which becauſe the matter of the ſame entertaigneth more pointes then theſe already deliuered, I will ſet downe for example with the reſt.

*An other example Diſſwaſorie, wher-*in the partie is by diuers reaſons, diſſwaded from *entring into an action in apparance very daungerous.*

Narratio. I Haue good brother, receaued your letters, dated the viii. day of this inſtãt, which were with as great diligence as celeritie, conuaied to my hands, and by the fidelitie of the bearer haue vnderſtoode to the vttermoſt what you willed, and both of that and your letter haue at large conſidered. Prepoſitio. It ſeemeth therein vnto me, that whether thorough ignoraunce of your owne good, or inconſiderate raſhnes of youth, or volũtary intruſion of your ſelf into your own harmes, Incrementum.

harmes,I know not,but the action and courſe of your whole Letter,is altogether to be miſliked, and for the extremitie thereof to be by all reaſon vtterly condemned,as wherunto you ought not to condiſcend, much leſſe to be ſeene in publike to be a fawtor of, & which is more, the onely man thorough whoſe folly and immoderate raſhneſſe, the ſame is ſolie to be accompliſhed.

Ecphoneſis.

Diſtributio.

Parentheſis.

O good God,what blindnes is it that leadeth you, what ſenceleſſe furie that bewitcheth you, what matter of euill that purſueth you, as by the intollerable force whereof, without anie fore-ſight at all, either of the goodnes or ilnes of the action,the lawles perſecution thereof, the matter of your owne reputation and credite,the daunger of law wherein you ſhall be intruded,the difficulcy whereby it muſt be attained,the vnhoneſt ſolicitation of your friendes to ſo great a hazard,the diſcommodity that thereon is attendant,and perill euery way that in the execution thereof cannot be auoyded, you will notwithſtanding all this, forget your ſelfe ſo much, as in the accompliſhment of a purpoſe ſo farre different from the nature(I will not ſay of a Gentleman)but of an honeſte man,goe about to put in proofe what in the end muſt of neceſſity returne to your owne miſchiefe.

Confutatio.

Finitio.

But you will ſay it is loue,and extreme liking that compelleth you to ſo forcible an action, as without the obtaining whereof you are no bodye, you can not liue. Loue ſaye you? Alas what loue terme you this, that is laden with ſo manye diſordered motions, call you this loue? Naye rather madnes,for loue is meaſured by no extremitie, but in the honeſt and virtuous increaſe thereof, where not by a harbraine furie, but by a diſcret and moderate aſſention, men by degrees do climbe vnto that, the ſweete and pleaſaunt force wherof neuer participateth any occaſió of ſuch vnreaſonable badnes. Why brother do you loue her whome you haue ſued for, and becauſe by deſert you can not attaine her, will you vndertake thereupon to bereaue her by force? How vnhoneſt I pray you is the purpoſe of ſo great a wronge? How vnfit to be put forwarde in the worſt kind of men, how intollerable in a Gentleman? For if in the accompt of things vnhoneſt, any action whatſoeuer may appeare to be vile, what thē this I pray you may be deemed more diſhoneſt, more bad, or more vile?

The vnhoneſtie.

And if it be puniſhed extremely by the law, the taking away of a mãs goods againſt his wil, what may he deſerue that bereaueth the perſon of any one, being alſo a Gentlewoman, ſuche as to whom all humanitie forbiddeth to proffer wrong, and to the honorable entertainment of whom, is appropriate onely the nobilitie of a Gentleman, naye in what ſort maye ſuch a one be cenſured in the reputation of all honeſte men, that in ſort ſo violent, goeth about to rauiſh her, not onely offring iniurie therin to her perſon, but alſo to her fame, reputation and offſpring.

Comparatio

Confirmatio.

Thinke you that the intendment hereof can returne credite to your liuing, thinke you that by deliuerye of ſuch fruites you may be reputed a Gentl.? No beleue me, it can not bee, but according to the vnworthineſſe therof, it rather ſhal giue occaſion to all that ſhal heare or vnderſtand of it, to accuſe, blame, miſlike, and vtterly to condemne you. And what if no maner of ſuppoſe at all were left, whereby to diſcourage and withdrawe you from the action, imagining that the purpoſe therof were in all ſorts meet and honorable, and that to euery man that could win his liking, by what force ſoeuer, it were lawfull, without diſcredit or any cenſure at all of miſlike for ſuche a one, to compaſſe it, doe you

Amplificatio.

The difficulcie.

Impoſſibilitie.

thinke it a matter ſleight and eaſie for your ſelfe to performe it? No no ſir,you recken to wide,you go beyond the mone, you are to much deceiued. Know you not the Gentlewoman is worthely diſcended,that ſhe hath parentes,brethren,Vnkles,and friendes to keepe her,to reſcue her, to defend her? Why ſir, is there no more to ſay but you will haue her? You muſt haue her? and by maine force you will win her ? you deale with no children I can tell, nor weaklings as you accōpt of, but men wiſe,valiant,well reputed,& of ſound gouerment,who by ſo much the more iuſt and right,the occaſion is of their defence, by ſo much the ſooner will they,and are able to preuaile againſt you. I recke not that you haue courage ſufficient, that you are hardye, bold,& aduenturous(the vſe wherof being employed to good and laudable purpoſes, were I confeſſe much more effectuous)but herein how euer the caſe ſtādeth, I ſee nothing ſo likely as an impoſſibility,inſomuch as if you be delighted to become infamous,& in the memory of a ſhameles life to hazard your ſelf to a ſhameful death,then may you enter into it,once this I know that her can you neuer find ſo ſlenderly accompanied, that with ſmall force you can carrye her, but within a momēt alwaies ther wil not be wanting a nomber that ſhall bicker for her,from whoſe in-ſight you are altogether vnable, if her ſelf conſented thereunto, to conuey her.

Conceſſio.

But granting vnto your wilfull imagination,aſmuch in all thinges as you can deſire,ſuppoſe you might win her, conueye her, keepe her, and that the daunger of lawe limited at all no hazarde(the contrarye whereof you well know, beeing guerdoned with no worſe then loſſe of life) doe but yet againe retourne to your ſelfe, you muſte in the ende call to minde your byrth, your familye,your profeſſion, your maner of liuinge: your

Parents who were worſhipfull, your ſtock highly reputed of, your profeſſion Armes, your liuing a Gentleman, is it conſonant or agreeing to all or any of theſe, to commit any outrage, yee ſuch as to any were not ſo proper, as to a villaine, a wretch, a raskall, ſuch a one as **Indignitie.** neither by nature, education, or cuſtome knoweth to doe otherwiſe. What would you exerciſe I pray you on her, if you had her? Once you confeſſe ſhee doth not loue you, then no queſtion would ſhee ten times more hate you, your aunſwere I know woulde bee either by intretie to perſwade her, or by force to ſubdue her.

The concluſion is friuolous, if beeing now her ſupposed well willer, you can by no meanes allure her, immagine you then by prayers to conuince her, after **Confutatio.** you haue once ſhewed your ſelfe ſo extremely to hate her? And if force be it you pretende, it is repugnant to gentlenes, yet (be it you neglect what therin to be conſidered) aſſure your ſelfe her malice neuertheleſſe towardes you will neuer be quenched. For that of our ſelues we can not freelye accept of, we neuer by compulſion can be procured to like of. With you now, the caſe is quite contrarye, for ſo iminent euerye waye are **Perill.** the perils thereof vnto you, as if her friendes ſhoulde abſtaine it, yet the lawes will puniſh it, and if no lawes were at all, yet God would reuenge it.

If therefore you will hearken to me, you ſhall bee diſſwaded, from all ſuch intendementes, wherein if my ſelfe ſhoulde haue becomme ſo graceleſſe, as to haue ſet in foote with you, iuſtlye we might haue confeſſed eache of vs to haue beene drowned in all vnhappineſſe.

And now good brother, vſe I pray you that means herin, that with greateſt commendation may beſeme you, **Epilogus.** weigh with your ſelfe, that ſuch diſtemperate motions

The diffi-culcie.

Impoſſibili-tie.

thinke it a matter ſleight and eaſie for your ſelfe to performe it? No no ſir,you recken to wide,you go beyond the mone, you are to much deceiued. Know you not the Gentlewoman is worthely diſcended,that ſhe hath parentes,brethren,Vnkles,and friendes to keepe her,to reſcue her, to defend her? Why ſir, is there no more to ſay but you will haue her?You muſt haue her? and by maine force you will win her? you deale with no children I can tell, nor weaklings as you accōpt of, but men wiſe,valiant,well reputed,& of ſound gouerment,who by ſo much the more iuſt and right,the occaſion is of their defence, by ſo much the ſooner will they,and are able to preuaile againſt you. I recke not that you haue courage ſufficient, that you are hardye, bold,& aduenturous(the vſe wherof being employed to good and laudable purpoſes, were I confeſſe much more effectuous)but herein how euer the caſe ſtādeth, I ſee nothing ſo likely as an impoſſibility,inſomuch as if you be delighted to become infamous,& in the memory of a ſhameles life to hazard your ſelf to a ſhameful death,then may you enter into it,once this I know that her can you neuer find ſo ſlenderly accompanied, that with ſmall force you can carrye her, but within a momēt alwaies ther wil not be wanting a nomber that ſhall bicker for her,from whoſe in-ſight you are altogether vnable, if her ſelf conſented thereunto, to conuey her.

Conceſſio.

But granting vnto your wilfull imaginātion,aſmuch in all thinges as you can deſire,ſuppoſe you might win her, conueye her, keepe her, and that the daunger of lawe limited at all no hazarde(the contrarye whereof you well know, beeing guerdoned with no worſe then loſſe of life) doe but yet againe retourne to your ſelfe, you muſte in the ende call to minde your byrth, your familye,your profeſſion, your maner of liuinge: your

Parents who were worſhipfull, your ſtock highly reputed of, your profeſſion Armes, your liuing a Gentleman, is it conſonant or agreeing to all or any of theſe, to commit any outrage, yee ſuch as to any were not ſo proper, as to a villaine, a wretch, a raskall, ſuch a one as neither by nature, education, or cuſtome knoweth to doe otherwiſe. What would you exerciſe I pray you on her, if you had her? Once you confeſſe ſhee doth not loue you, then no queſtion would ſhee ten times more hate you, your aunſwere I know woulde bee either by intretie to perſwade her, or by force to ſubdue her.

Indignitie.

The concluſion is friuolous, if beeing now her ſuppoſed well willer, you can by no meanes allure her, immagine you then by prayers to conuince her, after you haue once ſhewed your ſelfe ſo extremely to hate her? And if force be it you pretende, it is repugnant to gentlenes, yet (be it you neglect what therin to be conſidered) aſſure your ſelfe her malice neuertheleſſe towardes you will neuer be quenched. For that of our ſelues we can not freelye accept of, we neuer by compulſion can be procured to like of. With you now, the caſe is quite contrarye, for ſo iminent euerye waye are the perils thereof vnto you, as if her friendes ſhoulde abſtaine it, yet the lawes will puniſh it, and if no lawes were at all, yet God would reuenge it.

Confutatio.

Perill.

If therefore you will hearken to me, you ſhall bee diſſwaded, from all ſuch intendementes, wherein if my ſelfe ſhoulde haue becomme ſo graceleſſe, as to haue ſet in foote with you, iuſtlye we might haue confeſſed eache of vs to haue beene drowned in all vnhappineſſe.

And now good brother, vſe I pray you that means herin, that with greateſt commendation may beſeme you, weigh with your ſelfe, that ſuch diſtemperate motions

Epilogus.

are not to be followed, conceiue that *Virtue* whoſe ſeruant you became in your firſt creation, forbiddeth you to be led by ſuch ſenſuall appetites, think that the honor of armes which you haue profeſſed, extendeth not it ſelfe to the fraile and weake ſubduing of a womans condicion, who by reaſon of her ſexe rather challengeth at your hãds a defence, thẽ any manlike enforcement, beſides, much vnworthye ſhould it be vnto your reputatiõ by violence to diſhonor, whoſe eſtimate and accompt by reaſon of your liking, you ought to prefer with all honour. In fine frame your ſelfe to do that vncompelled, which by force you ſhall be conſtrained to wiſh once to haue performed, ſo ſhall you euer do that beſeemeth you, and giue me cauſe, as my deare and louing brother euermore to accõpt of you. Our former loue & liking willeth me euermore to greet you, your ſiſter and mine commendeth her hartelye vnto you. Fare ye well. B. this thirteenth of Nouember, &c.

IT apeareth in this Epiſtle to be *Reſponſorie* to an other letter, wherein is to be conceiued, that the wꝛiter was perſwaded to ioyne in that action, which herein ſo greatly he diſſwadeth. Herein the places are moꝛe effectuall then in any the other examples, foꝛ that in deed the matter of this letter induceth the foꝛme thereof with farre greater circumſtances. In this, becauſe the purpoſe concerneth an attempt to be taken in hand, is laid foꝛth *Difficulcie, Perill* and *Impoſſibilitie*, beſides ſuch other places as foꝛmerly in the other Epiſtles you finde alſo to be applied. And this generally muſt I note, vnto you that aſwel in theſe as in many others of like kind, the matter diſſwaded is made ſomuch the moꝛe vehement by how much the circumſtances thereof are truely to be diſpꝛaiſed, oꝛ abſolutely to be condemned, notwithſtanding it falleth not out in all Epiſtles of this title in ſuch ſoꝛt to be handled.

Foꝛ

Places Diſſwaſorie.

For ſometimes men are diſſwaded from a matter, in reſpect of the little neceſſitie thereof, & the great vnquiet thereby enſuing, though not in an other ſort perchaunce to be miſliked, the waight reſting peraduenture farre beyonde their reache, and other ſuppoſitions, the nomber whereof I leaue in their ſelfe conceipts to be frequented: knowing the ſcope heereof to bee ſo large, and the occurrents ſo infinite, as it were vnpoſſible to ſet downe examples, conducing to the ſeuerall imaginations of the ſame. Much no queſtion auaileth it for anye one that ſtudieth well to write, to bee ſufficientlye inſtructed in theſe two kindes of *Swaſorie* and *Diſſwaſorie*, to know the better vpon what groundes the force of each of them may be deliuered, ſo common are their places in diuers other Epiſtles to be induced as in *Petitorie*, *Monitorie*, *Reprehenſorie*, *Inuectiue* and ſuch others. Let it therefore firmely be aduiſed for either of theſe, that whatſoeuer we endeuour to perſwade, all the commodities thereunto incident may firſte be conſidered, then by circumſtaunces the ſame are againe to be amplified, againe if therein be anye diſcommodities to be ſuppoſed, them muſt we diminiſhe, or as much as we can refel, which vnder *Confirmation* and *Confutation* are contained, and if anye other common reaſons beſides the meere matter of the thing may be imagined, they ſhall thereunto be annexed, as ſome peculiar virtue thereunto encouraging, liking and good opinion, benefite, honor, health, comfort, pleaſure, and a thouſand others. In diſſwading likewiſe, that all the diſcommodities, matters offenſiue, cauſes of detriment, inſufficiencie, hazarde, or whatſoeuer before remembred, be herein collected, put forwarde and amplified, with like annexing of common reaſons and inducementes, as in the other is aduiſed, and in the examples hereof, you ſee to be tendred. And to ſay ſooth, ſuch intermixing of theſe two ſo ordinarily happening in manye letters, as verye few matters do fall out in which ſome one part of them is not ſomtimes handled: I know not what one thinge almoſt maye bee ſo certaine and ſound, as by cunning ſkill may not at the pleaſure of the writer in ſome ſort or other be depraued, or out of the conſuming flames thereof againe to be commended. For ſuch cauſes therefore it ſhall be good that the ordinarye places heereof, for the better perfection of the learner, bee very wel ſtudied and often exerciſed, which either by imitation to handle an vnlike matter in a like ſort of an example, or by often or continuall reading ſhall greatly bee furthered. And now will we ſee what in the other ſorts of Epiſtles we haue to be performed, the next of which enſuing in order, and to be propoſed in this Methode, is an Epiſtle *Conciliatorie*, whoſe vſe is preferred in acquiring vnto our ſelues, the acquaintance of ſome one, whom eſpecially we make choyce of, or inſinuating our ſelues into their fauours, whom we deſire moſt to eſteeme of. Theſe Epiſtles in their directions, doe oftentimes paſſe as well from men of good accompt to ſuch as are ſomething their inferiours, as interchaungeably betweene thoſe, who are accompted equals, but ſeldome or neuer is frequented to ſuch as are our betters. The occaſion of this Epiſtle, ſtanding in the firſte degree, it is likely that he who is much our better either of his honor, worſhip, or gentlenes, will in plaineſt termes alwaies deale with his inferiours, whom in ſuch ſort he deſireth to be known vnto, or otherwiſe him ſelf would willingly repute of. The ſentence of theſe Epiſtles are in the beſt ſort to be adiudged, for that the purport of them includeth loue, liking, friendſhip, the ſcope whereof induceth matter heerin to be framed. Now touching the ſecond degree, order therein requireth theſe brief conſiderations. Firſt that pithily and plainly we ſet down the cauſe mouing vs to take knowledge of him we write to, or therevppon to mooue his acquaintaunce.

This albeit without ſome aſſentation may hardly bee caried, for that all men for the moſte part are affected more or leſſe, to the aduauncement of their owne worthyneſſe: yet ſhall the writer by all poſſible meanes indeuour to keepe that Decorum heerein, that he gloſe not too palpablie, leaſt by ſuch meanes he doe incurre a notable ſuſpition of flatterie. Next, if in our ſelues we doe conceaue or imagine ſome one or moe things, that are to ſuch a one pleaſing, or whereof we may coniecture the regarde to returne vnto him commodious, or to confirme towards vs a more ſpeciall liking, that ſhall we modeſtly tender, and deuiſe without arogancie in ſome conuenient ſort to be ſignified. Theſe are the onely precepts in this kinde of writing to be ſolie conſidered, the obſeruation whereof are in ſort following by example to be deliuered.

An Epiſtle Conciliatorie, written from one of good accompt, to one *that is his inferiour.*

AFter my very hartye commendations vnto you. This bearer and my ſeruant whom I greatly credite, hath ſignified vnto me manye matters tending to your great commendation, the report wherof, I haue often ſithence heard confirmed by others. And for aſmuch as touching mine owne condicion, I haue alwaies bene a fauourer of Artes, and entierly accompted of the ſingularitie of anie one according to his worthineſſe, I haue ſo muche the more greatlye deſired your acquaintance, as one whome willingly I woulde doe good vnto. Promiſinge that if at ſome conuenient tyme I maye enioye the pleaſure of your induſtrie,and knowledge, together with ſome continuance of your good company. I ſhall not faile in as ample ſort as I can to your full ſatisfaction and contentment to requite it. Meane while I woulde gladlye be informed by the returne of this meſſenger,at what time I maye expect to ſee you, according to which I will appoint horſes, and ſend ſome vp to accompanye you. And ſo for this preſent doe bid you hartely farewell. From my houſe of N.this twentieth of Aprill,&c.

SMall diſtinction needeth in theſe kind of letters, for that the order of them is different you ſee from the firſt obſeruations.Onely the parts mencioned in the aduertiſments, inducing the forme thereof are heerein ſpecified. The varietie of which is more diſtrictly tied to the preſent humour of the writer,and the cauſe inducing the ſubſtance,then by any ſpeciall direction.But now to the next.

An example Conciliatorie,from one equall to an other.

THE vniuerſall report of your excellencie, each where declared,hath moued me good M. N.not only to admire you for the ſame, but amonge a great many others,that regarde and eſpecially do accompt of you, hath induced me alſo heereby to pray your acquaintance. I confeſſe ſir, ſithence I firſt hearde of you,I grewe euen then very deſirous to ſee and to know you,but beeing this other daye in companye of ſir T.P. I there vnderſtood how much for your ſingular virtue & learning, both of the good Knight and Ladie, you were faithfully commended, and entierlie fauoured.

This conſiderate opinion of theirs, hath in my ſpeedie determination ſpurred mee forwarde, and for my firſt morninges exerciſe, cauſed me to ſalute you by theſe letters, the rather for that I haue ſondrie times bin informed with what ioyful & friendly conceit, you doe entertaine the familiaritie of euerye gentleman. And albeit there is little deſert in my ſelfe to acquire ſo muche at your handes, yet this one requeſt vppon your fauour will I preſume to make vnto you, that not onely I maye bee entertained with you as one whome you may pleaſe to like of, but ſuche, and in that degree as of whome you will ſo greatly reckon as to ſtand aſſured of. Little God knoweth reſteth in me to pleaſure you, (the worthineſſe whereof, pleaſed his goodneſſe, were ſo well aunſwerable to your vertue) as effectuallie you might haue power in whatſoeuer to commaund. This one thing can I deliuer of my ſelf, that ſince I had firſt capacitie to decerne of mens conditions, I haue alwaies ſtudied to honour the vertuous, and euermore with reuerence to entertaine their actions, a fauourer I haue ſtill bene of the learned, and a diligent regarder of their greateſt excellencies, ſuche as in minde more then in wealth would wiſhe to be reputed happie, and to my vttermoſt power gladly accompliſh what might be deemed moſt worthie. Such a one if you vouchſafe to like of, I wholly yeeld my ſelfe vnto you, expecting nothing more then at your conuenient leiſure I might finde occaſion to ſee you. Whereunto referring the reſidue of all my chiefe deſires, I doe for the preſent ceaſe to detaine you. London this fourth of Iune &c.

TO theſe Epiſtles might be added two ſeuerall aunſweres: In both of which there is required a ſpecial and well demeaned modeſtie, in the one of humilitie to be according to his better, in the other of courteſie to gratifie his equall, eche of them conteyning, a ſubmiſſiue execution of that, in either of their faculties and profeſſions ſimply to bee attributed, the diuerſities of both of them not impertinent to theſe our inſtructions, I haue in ſorte following put downe to be red.

An Epiſtle Reſponſorie aunſwering to the firſt of theſe letters.

IT may pleaſe your worſhip, I haue receiued your courteous letters, and by the ſame as alſo by the meſſenger haue fullie conceiued of your fauour and louing intendment towardes me,for al which I can but render to the ſame my moſte hũble and dutifull thankes.Touching my ſelfe, I very gladly wiſhe that there were anie thing in me, whereof you might take pleaſure, or my ſelfe be the better enhabled wherin to do you ſeruice: Such as it is I humbly rẽder vnto your beſt command, and do pray that in as good ſorte as willingly I do tender it,you may pleaſe in like manner to accept and accompt of it. *Y*our man can witneſſe, that as yet I haue ſome earneſt occaſions for a while to deteine me,who otherwiſe would foorthwith be well contented to attend you. And were I not thereunto eſpecially enioyned aſwell by the countenaunce and credite of him, to whoſe liking *I* haue for a while beſtowed my ſelfe, the importunitie of your ſeruaunt might happily haue led me with him preſently downe into the Countrey.

It may pleaſe you Sir to pardon me for a while, one moneth ſhalbe the fartheſt, the terme of which beeing expired, I thenceforward doe remayne to the commaund of none ſo muche as your worſhipp, to whoſe good acceptaunce I eftſoones doe recommend my ſelf in all reuerent duetie. London this of &c.

The Letter Reſponſorie aunſwering to the latter Epiſtle.

MOſt worthie gentleman, I haue vnderſtood by your gentle and friendly letters,not onely howe much I reſt beholding to your owne ſelfe , and good opinion of me, but alſo to the curteous and gentle knight and my eſpeciall good La.to eche of whome aboue all others I haue found my ſelfe indebted moſt deepely. Many wayes might I aduertiſe you how muche I haue in conceite to thank both them and you, whiche that my deſires may appeare aunſwerable to your wiſhes *I* doe leaue, till perſonallie in as preſent haſte as conueniently may bee, *I* may finde oportunitie to ſee you. *I* am not ſir altogether ignoraunt of the good partes whiche by ſome (vnto your ſelfe well knowne) hath beene aduertiſed heeretofore vnto me, and for whiche *I* doe moſte willingly embrace you, and heartily wiſhe of all others to ſee you.

Aſſuring you that you haue but preuented me in this one courteſie, whiche before my going out of towne, *I* was vehemently perſwaded to haue tendered vnto you, wherein neuertheleſſe *I* reſt ſatiſfied in that by one ſo well accompliſhed as your ſelf, I haue heerein bene ſo farrefoorth conuinced. My buſineſſe here with my L. reſteth I hope vpon a preſent diſpatch, and therfore doe I reckon by Gods grace within theſe very fewe dayes to viſite you. Meane while confeſſing howe muche I ſtand charged vnto your ſelfe for this ſole courteſie, I doe pray that vnto the worſhipfull knight, and alſo to his good La. you will reporte my humble duetie. As you wiſhed and required, I do hereby ſalute you, and ſo promiſe in ſuch matters alwayes to accompt of you, viz, yours &c.

NOw after theſe *Reſponſorie* letters, eache aunſwering in ample ſorte the others tendered courteſie, I think it meete to returne againe to the order of theſe former Epiſtles. The nature of whiche ſeemeth not to retayne anie ſuche force whereby an inferiour perſon may in the termes or order thereof, approche to require an inducement of loue or liking from one that is his better, for that it appeareth being handled in the ſame kind, it ſhould rather be deemed *Petitorie* then otherwiſe, for ſomuche as it behoooueth in ſuch a cauſe, wherein the caſe ſo ſtandeth, the termes to be farre more ſubmiſſiue and humble, then in this *Conciliatorie* by the matter thereof may in any wiſe be permitted.

The ſecond matter heereof is nowe *Reconciliatorie*, in which (as deriued from the other) we are intended to proceede. The matter heereof importeth a reconciliation to thoſe from whome we acknowledge in ſome ſorte or other to haue bene diſſeuered, contrary to the bond of friendſhip or duetie that therein might happily haue bene required, whether by our owne default or by whoſe or what defect, as by the circumſtance of the action may therin be required. In the framing of this Epiſtle we ſhall recorde with our ſelues, in what league, amitie, or duetie, wee before

tyme

time ſtoode bound to him to wheme wee ſtudie to bee reconciled, thereupon ſhall we according to the diſtrict obſeruation at that inſtant held of the ſame, ſtudy eyther to qualifie, adnichilate, or vtterly to extinguiſh the cauſe of falling of, the diſſeueraunce, or breach. Then ſhall we deſire for the conſiderations thereunto inducing vs, to be retayned agayne in his woonted fauour or friendly acceptaunce. Theſe as in the example following may in like order be ſuced.

¶ *An example Reconciliatorie from* one friend to another.

Exordium.

THe regard of our auntient amitie and long continued acquaintaunce, wherein ſo firmly and manie yeares we haue bin knit togethers, will not permit (my good D. that wee ſhoulde for one ſlender grudge, (rather by the malice and deſpite of others enuieng our olde friendſhip, then by any occaſion of our ſelues, in ill time ſuggeſted betwene vs) we ſhuld in this ſort be diſſeuered. True it is, that before this time the like breach, or anie one thing neere vnto the ſame could neuer deuide vs, but what (miſchiefe) ſhall I nowe terme it or imagine to be the occaſion, that in ſo vnlooked time, and vpon ſo vnexpected a chaunce, ſhoulde in this hatefull and vilde ſorte, giue meane to vntie vs, betweene whome ſo great a league of loue, ſo long confirmed and approoued liking, ſo many proteſtations and obteſtations, hathe long ſince paſſed, as by the force thereof might haue enioyned vs neuer to haue fallen to this variance.

Propoſitio.

Pleonaſmus

variaunce. But what cannot enuie doe? what is it that cruell deteſtable and inueterate malice cannot performe? Credite me, my D. for my part I am ſory that euer folly ſo much maiſtered vs, as to hearken in anie ſorte to the ſtirrers vp of ſuch and ſo cruell bitternes, And as my ſelfe was the firſt that by admittaunce and allowance thereof, gaue the foremoſt onſet, by meanes of which grew this diſcontenting and vnkinde department betweene vs: ſo will I not be with the laſt that ſhall indeuour within our ſelues a nouell and more aſſured reconcilement to the intent the fruites of oure vnfayned liking approouing by ſuch meanes the more forcible, may render vnto all the world a ſufficient teſtimonie, howe hard and difficult a thing it is to parte thoſe, whome (but onely deathe it ſelfe) no one thinge Epilogns. heerafter ſhal euer be able to driue in ſunder. Be onely contented my D. once againe, to reeſtabliſh that which beeing a little vntwiſted can neuer wholly be broken. Thy knowne good will, and hearty zeale vnto me, aſſureth me not to diſtruſt the ſame at thy handes, whiche thou ſhalt euer finde to bee graffed within mee. This euening by Gods grace I meane at our lodging to ſee thee, whether, and to thy ſelfe I do moſt heartely commend me, this &c.

This *Reconciliatorie* beeing different from that other *Conciliatorie Epiſtle*, by reaſon yͤ argument therof tendeth to renue that, which formerly might by the other be before intreated for, carrieth the effects therof as well as it doth betwene equalls) ſo from an inferiour perſon to one who in reputation is ſomewhat more then his better. Vpon preſumption of whoſe fauour, or by negligence of hys own dealing, hauing thrown himſelf into ſom diſgrace wͭ ſuch a party, hee may by meanes heerein offered, reconcile himſelf in any ſorte he liſt of humilitie. To yͤ furtherance whereof this example following may be conſidered.

An Epiſtle Reconciliatorie from an inferior perſon to one that is his better.

PLeaſeth my honorable good L. It was giuen me to vnderſtand a bout two dayes paſſed by M. *R*. that your L. ſhuld very hardly conceiue of me, in that vpon ſome vrgent occaſion I delaieed to yeelde that teſtimony vnto his cauſe, whiche in equitie and reaſon I ought to doe: and the rather for that by your L. earneſt entreatie and requeſt I was eftſoones thereunto required. The griefe was not ſmall I ſuſteined thereby, in that hauing receiued ſo manie and ſondrie benefites, by your honourable fauour accompliſhed towardes me, whereby diuers wayes I remaine in duty and honeſty charged during my life vnto the ſame, that by one bad ſuppoſall, vntimely ſuggeſted vnto your L. hearing, I ſhould ſtand on ſo great a hazard as the aduenture or loſſe of your good opinion, the recouery whereof (as I coniectured) ſhoulde reſolutelye ſeeme, for that onelye cauſe to be oppoſed againſt me. *Y*our L. doth I hope remember, that in my laſt ſpeeches had with you about the ſame matter (albeit before that time I ſtoode on ſome termes, doubting the malicious dealinges of the aduerſe party otherwiſe againſt me, in reuengment of my plain and honeſt teſtimony therin) yet at the laſt was it concluded that I ſhuld gather together al the notes miniſtring furtherance to the cauſe, & therupōdeliuer my true and certain remembrance on record, touching & concerning the ſame. What care I haue ſithence vſedin the matter, and vpon intelligence had with M. R. how vehemently then in ſatisfaction of what might anye wayes content your L. and be furthering to his right, I ſtill proſecuted the vttermoſt effectes thereof, I had rather himſelf ſhuld deliuer thē I to become a reporter. In ſomuche as I well know (how euer any others haue miſſ-informed your L. againſt me, himſelfe as a gentleman, will yet vpon his worde aſſure the truth and certaintie. I did I muſt confeſſe at the firſt vſe ſome delays in the immediate diſpatche of the thing, but how and in what maner and to what ende and purpoſe, let hym alſo relate. *Y*our L. I hope will therefore doe me that right as not to be euill perſwaded towardes me in a cauſe wherein I haue vppon your honorable aſſurance and commaund entered ſo farre foorth into, as therby I ſtand aſſured to haue purchaſed vnto my ſelfe matter inough of hatred, and by thoſe whome (hauing refuſed by my ſilence to entertaine as my aſſured friendes) I haue by ſuch meanes enhabled ſufficiently to become my heauie and moſte bitter ennemies. The hatred of whom cannot vnto me any waies become ſo iniurious as the ill conceite of your L. ſhould redounde to be of all others moſt greeuous. For mine own part (ſo much doe I ſtand on the reuerend regarde and accompte I beare vnto your L. as were it not I reſt perſwaded that vpon the equall deliueraunce conceiued of my willing minde vnto your ſeruice, you would againe be reconciled in fauourable and good opinion towardes me. I ſhould ſo farre forth be diſcontented, in my imaginations, as neuer coulde I be at attonement with myne actions, wherin by the leaſt ſparke of negligence whatſoeuer, I might haue ouerſlipped anie thing that ſhuld become diſpleaſing, or otherwiſe offenſiue to the ſame. *Y*our L. wonted honour and bountie geueth me great expectation of the contrary, and mine innocencie and true report of maiſter R. doth alſo in ſome ſort aſſure me. Wherupon remaining as he that alwaies thinketh his life no better ſpent, then for and in your L. vtmoſt ſeruice to be continued, I hūbly ſurceaſe this day of &c.

The manner of theſe Epiſtles might in an other purpoſe then herein expreſſed, be alſo applied, as beeing *Reconciliatorie*, in the behalfe of ſome other to be written, as occaſion may be offered, but foraſmuche as they in that ſorte beeing handled doe, for the moſte parte, fall into the *Swaſorie* or *Diſſwaſorie* kinde, in the order of whiche, theyr arguments are chiefly to be continued. I deeme it beſides neceſſitie, to write any example at all concerning them, for that when any ſuche ſhalbe brought in queſtion, the ſubſtance and conueyance of the ſtate and cauſe, may readily to the ſame be drawne out of the places ſorted vnto eache of thoſe kindes, as in the diſcourſe before, is at large remembred. For proofe whereof, let it be conſidered, that if by an Epiſtle of thys title I ſhould endeuour to reconcile a man to his wife, or a woman to her huſband, a ſeruaunt to his maiſter, or a maiſter to his ſeruaunt, the father and the childe, the friend to a friend, the neighbour to neighbour, or kinſman to kinred: Needes muſt I for the compaſſing thereof ſhew ſome reaſons how and which waie to induce theſe, and therefro muſt I of neceſſitie ronne into diuers perſwaſions, in the qualitie wherof, by whatſoeuer action I goe about to tranſpoſe, the effectes muſt needes be cōcluded. Suffiſeth therfore ẏ for theſe epiſtles I haue deliuered ſufficiently, and heerewith will wee wade vnto the next, which in order hereunto are *Petitorie*. And inaſmuch as theſe Epiſtles are ſo named, for the earneſt *Petition* or requeſt in euery of them conteined, and that the varietie of things are ſuch to be demaunded, and mens conditions ſo diuers, at whoſe hands or from whome the ſame are to be receaued, required or obtained, it falleth out by conſequence that according thereunto, the manner of the *Epiſtle* muſt needes alſo be diuers and variable. For ſome

Epiſtles Petitorie.

thinges there are which fauourably and with great indifferencie, are oftentimes to bee required, and beſtowed as councell, aide, patronage, good ſpeeches, naturall care and regard & ſuch other like. Some alſo and ſuch ſemblable perſons, as for whiche, or to whome, to aſke or ſue, a certaine kind of ſhame, is in a maner tied, viz. in crauing, borrowing, importuning, charging, or to vehement troubling. The ſtile and order & deliuerie appertaining to either of theſe is greatly different. Touching the generalitie of both, to either of them it is requiſite that in the *Exordium*, an endeuor be uſed wherby to adhibite unto us the good will, fauor, or good liking of him to whom we write. Next that therein we proceede accordyng to our acquaintance with the party, his eſtate credit, or ſupport whereby to pleaſure us. Thirdly that the cauſe we take upon us to preferre, be iuſt, lawfull, and honeſt. Fourthly that it be in his habilitie, or power, to councell, ayde, protect, preferre or relieue us. Fifthly, the order or meanes whereby the ſame may be wrought and accompliſhed. Sixtly, our gratitude and *remuneration*, worthily tied to the thankeful acknowledgement or requitall of the ſame. In the firſt ſorte of theſe, the cauſe ſtanding fauourable, or indifferent, wee may the more bolder endeuour to produce or lay foorth the aptneſſe or beſeeming thereof. In the ſecond: greater modeſtie, and a more ſhamefaſt deliueraunce is to be reteined, the preferring whereof would beſt be by *Inſinuation* the better by couert meanes to wade into the depth of our *Petition*. In this place a more then ordinarie baſhfulneſſe to be admitted, which giueth no ſmall furtherance to euery demand, as audacious and wanſcot, impudency on the other ſide returneth the greateſt impediment in any thing to be obteined. For no man willingly would do benefit to ſuch a one, which in maner goeth about as of dutie and not of courteſie to exact the ſame, and rather as a commaunder then crauer, would impudently thruſt him

Exordiu

ſelfe

Places Petitorie.

ſelfe to the obteining therof. And becauſe the whol courſe heereof obſerued by way of euery *Petition*, is by inference of many circumſtances to bee altogether determined, the order as I haue related vnto you before, muſt be conueied by places *Swaſorie*, reſting very often in confirmation of yͤ honeſty, goodnes, lawfulnes, & needfulnes of our petition. And if yͤ *Exordium* be happily framed of his perſon to whō we direct our letters, it ſhal not be amiſſe that therein we briefly doe capitulate ſome part of his vertues, courteſies, humanity, bounty, readines to comfort, pleaſure, or dorelief vnto any, wherby we may priuatly draw his fauor & good acceptance vnto vs, beſides if he haue made vs before time beholding vnto him, we ſhal gladly acknowledge yͤ ſame, and declare yͭ being already indebted, we ſtudy more therby to yoke our ſelues vnto him. If of our own perſōs, thē ſhall we lay open, wͭ what great expectation & regard we do in our conceits entertain the deſertes and worthines of ſuch a one, modeſtly preferring what in fauour of him, and common & equal loue, hath paſſed betwene vs. If of the interchangeable loue, liking, and courteſie whilome reſting betwene our predeceſſors or aunceſtors, then the weight & force therof we ſhall put forwardes accordingly. If of the the perſon of our aduerſary againſt whom we demand any aſſiſtance, fauor, protection, or remedie, we may inferre (if any ſuch be) yͤ common miſlike of both of vs towards him, & how ill he hath deſerued at eythers hands, and therupon require aid againſt him. If of yͤ thing or matter it ſelf, the ſame be to be caried, we ſhall ſhewe the valew, godlines, goodnes or common benefite of the ſame, that the matter is vnto him eaſie, to vs of great importance, and if without arrogancie it may be done, we may enforce ſome occaſiōs of benefit or other contentment thenceforth to happen vnto him. And if any diſcommoditie doe happily ſeeme to appeare in laying open the ſame, the likelihoode whereof may eyther alienate his mind, or withdrawe his aſſiſtaunce or other liking from vs. that ſhal we either ſtudie to extinguiſh or otherwiſe, as much as we may to qualifie or auoyd: By ſuch kinde of meanes, behoueth we prepare our ſelues to the deliuerie of our *Petition*, which beeing in as apt & plaine terms as may be laid open, we ſhal by ſuch inforcements (as in moouing affections hereunto, may be deemed pertinent) quickly and with great facility procure to be effected.

An example of an Epiſtle Petitorie in a cauſe indifferent.

Exordium.

THE ſtudie and great deſire wherewith (Sir) I ſee you bent continually, to the vniuerſall aide and benefite of all men, & for whiche to your great praiſe you haue generally ſo well deſerued, and deſeruedly are euery where reputed, hath moued me in the behalfe of this poore man to become a Peticioner vnto you.

Narratio cum Propoſitione.

About two monthes ſince, hee had dealinges with a neighbour of yours touching a farme whiche hee was for terme of yeares to take at his handes, and notwithſtanding a promiſe and graunt thereof to this bearer made, in conſideration whereof, hee payde him then in hand a good part of his mony) the iniurious cormorant glutting himſelfe with extorting from the pouertie of this and many others, hath ſithence that, not onely paſſed a demiſe as his act & deed in writing to an other, but goeth about to defraud the poore ſoule of his mony, the ſome whereof is the whole patrimonie, riches, and ſtocke of himſelfe, his poore wife and familye. And forſomuche as without the countenance of ſome one fauoring the poormans right, he is like to be ouerborn with the weight of the other, and ſo conſequently to be vndone. I haue thought good to make thus bolde to requeſt your lawfull fauour in his fartheraunce, that by your aucthoritie and meanes, ſome honeſt ſatisfaction and end may to his behoofe be performed. You ſhal doe therein an acte moſt honeſt and laudable, dealyng for ſuch a one, for the procuring of whoſe right, hys heartie prayers for your ſafetie ſhall witneſſe well the comforte you ſhall doe him therein. I am perſwaded your ſpeeche and aide may herein preuaile very much, as a thing which with great facilitie you may cauſe to bee diſpatched. And for my ſelfe, as I ſhall at no tyme reſt vnmindefull of my requeſt tendered vnto you herein, ſo ſhal I not faile in what I may to the vtmoſt of my power to ſatisfie you, by whatſoeuer poſſible requitall. And euen ſo with my heartie commendations, I doe bid you moſt heartily farewell; R. this twelfth of Aprill.&c.

Petition.

Honeſtie of requeſt.

The meane to performe the ſame.

Remuneration.

This Epiſtle notwithſtanding the ſame is written in fauour of an other, yet is it *Petitorie*, and retaineth the partes thereof throughout, for in the firſt, being the *Exordium*, the matter of the ſame is drawne out of the perſon of him to whome it paſſeth, by preferring his care & willingneſſe to do good. Then the *Narration* and *Propoſition* ſetting foorth the occaſion of the demaund. The *Petition* next, the *Honeſty* and goodneſſe therof, in reſpect the deed cannot be but praiſe worthie, that is occupied in relieuing the poore, and furtheraunce of the right. Then the *Poſſibilitie* and meane deliuered to compaſſe the ſame, the one liable to his authoritie, the other to his trauaile. Laſtly a *remuneration*, by declaration of good acceptance & promiſe of requital. The like order hereof is generally to be entertained through out all the reſidue of theſe Epiſtles, whoſe obſeruation in the other examples ſhall more particularly be effected.

An example Petitorie in the nature of Reconciliatorie, from a ſonne to hys diſpleaſed father.

Narratio. IF floudes of teares ſealed with hard and bitter ſighes, if continuall ſorow and neuer ceaſing care, if conſuming griefes not of a diſeaſed bodie, but of a peſtered minde, might haue rendered ſufficient and aſſured teſtimonie, whereby to perſwade your ladē eares ſurcharged by this time with the weight of my inceſſaunt and continuall cries: the intollerable woes wherein I liue, ſecluded from the right and name of a ſonne, and barred quite from the ſweete and gentle terme of a louing and kinde father, had ere this time geuen meane of recouerie to my daunted and diſmayed ſpirites, and kindled in me ſome wan hope, one day to haue found an houre ſo happie, wherein by a right conceite conceiued of my vnkindly pleaſures, or conuinced by the importunitie of thoſe who haue pittied my euils, your naturall care might in ſome ſorte or other haue beene renued, to the redreſſe of all my forewearied and heauie groning miſchiefes. But infortunate as I am, that for all the humble ſuite ſo manie times preſented in **Propoſitio.** theſe and ſuch like blubbered lines, ſo hardened is the minde of him I write vnto, that whilome hauing bene a deere & louing Parents I may not heerin dare to tender, or ſo much as once put forward vnto hym the appellation of a gratious and pitifull father. If it haue ſo **Diſtributio.** pleaſed vnto your grauitie, in ſuch ſeuere maner ſtill to deale with me, & that the hateful ſhew of my il deſerts, is yet become of ſo loathed and deteſtable recordation, in this very ſeaſon vnto you: then (as before time I eftſoones haue done) I doe cõfeſſe my letters vntimely alſo at this inſtãt to haue approched vnto you. But if the long deteined grace, by whoſe heauie wãt (your ſon might I ſay?) nay the forlorn and deſpiſed iſſue of your aged yeares; (for ſo am I now forced to ſay) is perforce driuen almoſt into a deſperate conceit & miſlike of his liuing, may by the beſt ſpark of expectation, be annexed to the moſt vehement effectes, of his proſtrate and meekeſt ſubmiſsion, then groueling vppon the loweſt ground, and humbling my higheſt imaginations to the deepeſt bottome, wherin your implacable diſpleaſures haue hitherto beene couered, as meekely and with as penitent ſpeches, as any grieued and paſsionate mind can vtter. I doe beſeeche you ſir, that at the laſt, you will receiue (not into your accuſtomed fauour) but to your common and ordinary liking, the moſt diſgraced of all youre Children, and pardoning the diſobedience wherein hee dared once ſo farre foorth to prouoke againſt hym, the weyght of your knowne anger, vouchſafe hee may once againe bee numbred amonge your famelie, though not partaking with your Children.

Parentheſis.

Petitio.

This ſole benefite and laſt requeſt if my burthened ſoule may obtayne at your handes, happilye I may then liue, as comforted by the hope of that whereunto a buzied and careful endeuour may once peraduenture enhable mee, otherwiſe, dyeng in the ouerflowing matter of my deſperate and continued griefes. I pray at Gods handes that I may obtaine that by mercie, whiche cruell deſtinie in my life time coulde neuer winne vnto me, by all poſsible intreatie. My ſubmiſsiue duetie aunſwerable to the regarded place of your fatherly auctoritie, compelleth mee to attend

Peroratio

Places Petitorie.

with all humbleneſſe the reſolution of your clemencie, In the hope wherof, reſting my decaied and ouerwearied imaginations, I liue till the receite of your knowne liking doe aſſertaine, in what ſorte may pleaſe you to repute me.

The ſtile of this Epiſtle is vehement, becauſe the paſſions of him from whence it came were vehement, and is deducted as you ſee from the nature of *Reconciliatorie*, which aſwell for the ſubmiſſiue and loweſt termes it beareth, as alſo for the vrgent petition therein contayned, I haue rather choſen to place among the *Petitorie*. The part of *Honeſt* herein deliuered, is paſſed in wordes meekeſt and of great obedience, wherein he ſtudieth by all poſſibilitie to mitigate towardes himſelfe, the too muche ſeueritie of his father. The *Exordium* is carried by *Inſinuation*, expreſſing the vehement effectes and ſurcharged conceites of a minde more than ordinarily greeued. The *Poſſibilitie* reſteth in the father, which commonly by nature is with ſome more facilitie then eſtraunged difficultie, entreated towardes his ſonne. The Meane to compaſſe it, is his fatherly inſtinct, whiche by charged aucthoritie affecteth nothing ſo much as obedience of his Children. Thus are the places required herein, in ſorte as you ſee performed. And for becauſe within any one title, there is no one thinge affoording matter more plentifull, or with vſe more common frequented, then this *Petitorie* kinde, (Inſomuche as whatſoeuer containeth any ſpeciall or ſole requeſt in the ſubſtaunce thereof to bee accompliſhed, is hereunder concluded) I will ſorte you downe ſo many examples of all ſortes, as that there ſhall not faile heerein wherewith ſufficiently to inſtruct whatſoeuer in the lyke occaſion is or ought to be required.

An

An Epiſtle Petitorie, wherein is craued trauaile and councell to *be aſſiſtant vpon vrgent occaſion.*

Exordium.

AS one greatly emboldened by the forwardnes of your wonted courteſie and liking, euer bent towardes me. I haue dared (Sir) once againe vpon preſumption of the like, hereby to entreat you, wherein you maye ſee in what degree of affection I do entertaine you, in that not contented, I haue already ſo many and ſo oftentimes vſed you. I doe by ſuch meanes indeuour ſolie to make my ſelfe wholy and to none other ſomuch as beholding vnto you.

Narratio.

My man hath returned me from London, how by more then common celeritie I haue in my ſute beene preuented by my aduerſarie, whereby it is like, my cauſe ſtanding vppon ſo great a hazarde, it will goe very hard with me.

Propoſitio.

Now if your wonted councel, and friendly aſſiſtaunce be not ſpeedely aiding, both the hope of benefite, charge, and expence thereof will be loſt vtterly.

Petitio.

In regard whereof, theſe maye be in as earneſt maner as is poſſible to entreat you, that vpon the attendance of my man, I may (as wontedly) vſe you.

Meane of performãce.

*Y*our councell ioyned with a little trauaile maye greatly profite me, and now more then at any time els exceedingly pleaſure me.

Remuneration.

Wherein if it may pleaſe you to yoke me farther vnto you by the waight of your courteſie: I ſhall not onely endeuor by all poſſibilitie to requite it, but alſo your ſelfe ſhall not faile at anye time to finde ſuche a one of me, as of whoſe trauaile, induſtrie, or what other abilitie to pleſure you, you may accompt aſſuredly. I haue by certaine

taine other letters moued my L. to haue fauourable conſideration touching me, which as I am infourmed, his L. hath. What els to be performed herein, my man ſhall make knowne vnto you. And thus doubting

Peroratio.

as little of your friendſhip herein, as of mine
own thankfull diſpoſition, preſt alwaies
to the vttermoſt to gratifie you.
I do hartely bid you fare
well D. this of, &c.

An other of the ſame.

Petitio.

SIR I am ſo bolde in my great neceſsitie, vnder aſſuraunce of your forwardneſſe to doe me good, to entreate your eſpeciall ayde and furtheraunce in two thinges, the one whereof this bearer ſhall inſtruct you in, the other your ſelfe can beſt tell, for that I made you at my laſt ſpeech acquainted with the ſame. Both of which conſiſting in your labour and deuiſe, I am of opinion that none then your ſelfe can fit the occaſion better.

Meane of performãce.

And truely ſuch is the force of impriſonment, as contrarye to that you haue wontedlye knowne in me, my vnderſtanding is quite decayed, and forworne with my libertye, and where the ſpirites are ſo deſtuned, it muſt needes follow, the memory can ſounde nothing, but diſcordes.

Poſſibilitie.

In fine, ſir it is in you to do me good, and to make me by this onelie action for euer beholding vnto you, wherein if I may ſo far foorth preſume of your fideli-

Remuneration.

tie, aſſure your ſelfe, that if euer God giue me libertie, A. C. to none ſo muche as to you ſhall be yoked in courteſie. Good M. D. the matter heereof requireth ſome haſt, wherunto I moſt hartely entreat you. Fare yee well this of, &c.

A letter Reſponſorie to the ſame.

GOod M. C. needles were it you ſhoulde entreate mee to that, whereunto you haue found me alwayes moſt willing, and ſuche whome with ſmall perſwaſions you maye induce to a far greater matter, then what in your laſt requeſt you haue ſo earneſtly deſired. The meſſenger I haue appointed to morrow morning to retourne againe to my lodging, at which time I will not fayle to finiſhe, what in the beſt ſort I can conceaue to be vnto your occaſions moſt furthering. Hard will it be for me to accompliſhe that, wherein your ſelfe maye bee found ſo vnperfect, for that the dulleſt conceipt forged from the moſte diſtempered of your imaginations, can not but ſound farre better tunes, then the ripeſt of my inuention is any wayes able to vtter. Neuertheleſſe, ſuche as it is, or ſo muche as (by diſlike of your owne) you finde meane to accompt of, that will I prepare to your view, and put forward to your good ſpeed, thinking it better by deliuerye of a groſſe deuiſe to ſatisfie the demaunde of a friend, then by concealing the ſimplicitie thereof to be cenſured by diſcourteſie. In concluſiō it is (ſir) lawful for you to vſe the vttermoſt, & fitteſt to our confirmed league of amitye, that (in whatſoeuer) you ſhould approoue me, wherein

I deſire you conceaue no more, then ſuch as I entende to become, and you ſhall aſſuredly find me viz. yours, &c.

HEre muſt I note vnto you the laſt of theſe Epiſtles *Petitorie*, in which is neither *Exordium* nor *Narration*, but foremoſt of all the petition, and afterwardes the parts following, the like whereof you may perchance find hereafter. For that where practize and ſkill hath ſufficiently enabled a man to write well, there is no neceſſitie that ſuch ſhould be tied to rule, who beeing of ſufficient knowledge and capacitie, are able to decerne what is meeteſt, and accordinglye to direct the ſquare of their owne doinges, ſometimes one waye, ſometimes an other, as in the intendment therof, may to the preſent occaſion ſeeme conuenient and readieſt. And as in this one letter, ſo may the learner light vpon many others, beeing different alſo from the obſeruation herein deliuered, and ſometimes abruptly entring into the matter without anye limitation at all, one other example whereof ſhall be next hereunto deliuered, the firſte beginning of which, declareth the meane of accompliſhment of the requeſt, before the petition declared, whereinto by imitation the vnſkilfull may not raſhlye enter, without good aduiſement what in the performance therof may be chiefly conſidered. The Methode of which notwithſtanding, is in this ſort purſued.

An example Petitorie, concluding a briefe requeſt and courteous remem*braunce of a thing before time promiſed.*

Now

Meane of accompliſhment.
Petition.
Acknowledgment of courteſie.
Remuneration.

NOW is the time (wherein if your pleaſure be) you may perform what erſt you haue promiſed. I therefore deſire you as hartily as I may, that your intent being to do me good, you will now execute the ſame. And albeit I dout not of your willingnes herin, whoſe courteſie hath not beene ſtraunge towardes me: yet rather inforced by mine own neceſſity, and continual remembrance of my vnprouided eſtate, *I* prepare theſe lines, ſolicitors of your expected promiſe, which bearing in their front a token of oportunitie, would praie you not to let ſlip occaſion, but with aſmuch ſpeede as willingnes to accompliſh the ſame. Remembring how manie waies I am beholding vnto you, I remaine in accompt of your courteſies, rather ſtudious to thinke on them, then anie waies able to requite them. &c.

An other example of the like effect.

Exordium of a ſimile.
Propoſitio.

EVen as a bold begger, the more he is relieued, the more he ſtill preaſſeth forwarde vppon the bounty of thoſe, whom he ſuppoſeth to fauour him: ſo fareth it with me, who hauing eftſones enioyed your trauaile to my no ſmall benefit, am neuertheleſſe ſo ſhameleſſe as ſtill to importune you in the ſame. I haue good M. G. I confeſſe, by your good meanes receaued ſondrie fauours

at

Acknowledgment of courteſie. at the handes of my L. which I can not, nor euer ſhall
be able to requite vnto you, the matter of my ſute
notwithſtanding hetherto depending before his honour, I neither can or maye ſo farre foorth withdraw
my ſelfe, but I muſt needes now and then ſolicite you,
as the Gent. by whoſe onelye courteſie and perſeueraunce in wonted care and good affection towardes
Remuneration. me I doe liue, and ſo liuing, continue my dayes and
yeares with ſuche aſſured reſpecte, as hee that hath
ſworne and vowed in him ſelfe neuer to forget you.
It doth ſir ſo much ſtande me vppon the procuring of
his L. letter in my behalfe, for the indifferent tryall
Neceſſity of the matter. and hearing of my cauſe, as without (in ſpeciall and
earneſt ſpeaches the ſame bee directed forme to the
Iuſtices and Commiſſioners). I am in great diſpayre
how the caſe will goe with me. It is you therefore
Petition. good M. G. that muſt helpe me heerein, and by your
onelye meanes I muſte bee warraunted in this action,
the intendement whereof furthering ſo muche vnto
right and cauſe of equitie as it doth, I hope his L.
vpon your mocion will the eaſelier condiſcend vnto.
Peroratio. This is it that I requyre at your handes, aud to the
ſpeedy diſpatch whereof I maye not ceaſe to
importune you. Whereon concluding
for the preſent, I doe hartelye
bid you farewell, &c.

An other of the ſame.

Good

Acknowledgement of courteſie.

Petition.

GOod M. D. I am more beholding vnto you then I can well recount, for the great paines and louing indeuour, wherein you haue trauailed about my redemption as I may terme it, which althogh it hath wrought in effect my aſſuraunce, yet is there ſomwhat more to be added according to my friendes direction, as by this incloſed you may at large perceaue. Wherefore ſir I beſeech you (as before) thinke it no paines to make a good ende of that which you haue ſo well begunne.

Meane of accompliſhment.

Remuneration.

Greetinges.

Secrecie.

My requeſt is, that you will now vſe this diſcretion for me, wherewith ſo many times you haue ſtoode me in ſtead, I meane in conference with ſuche perſonnes, whoſe names herein ſhall be vnto you deliuered. Your dealing circumſpectlye with thē handled (as no doubt you can) ſhall greatlye auaile to my ſpeedye diſpatch. Monday is the day wherein I am like to win the goale, which without you I ſhal neuer attaine vnto: for which your friendly action, both in this, & that already done, *I* vow to God while *I* ſhal liue, to be whole at your cōmaundement. I haue ſent this bearer to attend you to thoſe places, and therwith my moſt harty commendations vnto your ſelf and your bedfellow, whom I pray you to thank for her courteſie, and let her vnderſtand, that if euer I ſhall haue libetty, I wil be more thankful, then either my wordes can import, or at this inſtant is in my power to manifeſt. Expecting neuertheleſſe, as much by you to be ſatisfied, as if there were in me to bee hoped a greater recompence. I praye you ſir acquaint not this bearer with the cauſe, who thereunto is as yet a ſtraunger, and ſo I meane ſhall continue, notwithſtanding I doe now vſe his trauaile for the preſent turne. My laſt concluſion requireth your conuenient haſt, for the performance of this occaſion; in the conſideration whereof, I praye you to meaſure me as your moſte regarded friende, who in all actions whatſoeuer ſhall bee ſtill bent to the becke of your aſſured liking, &c.

Diſpatch.

Much more might be handled in this kind, the method whereof is one of the moſte ordinarye of any ſortes of Letters that are indited, for that the greateſt nomber of directions are commonly concluded in this matter, the requeſtes whereof doe either ſpecially concerne the wryter, or are otherwiſe to be reſpected in the behalfe of ſome other. The occaſion of which hath caried herein the plentie of ſo many examples, that by manifeſting the diuerſities of their orders and vſes, the learner might not want wherein to be directed, and choyce of varietie wherwith to be delighted. Now beſides theſe hereby already deliuered, ther are letters alſo might be ſuted vnder this form, which from noble men or others, are many times written in fauour of ſondry perſons, containing requeſtes in their behalfes to be perfourmed, which notwithſtanding the difference of eſtates, in that the ſame doe for the moſt part paſſe vnto their inferiours, yet ſeemeth the nature thereof to be *Petitorie*, but in a different order of theſe to be altogeather purſued. Inſomuch as neither agreeth it, to vſe lyke circumſtaunces of humilitie and entreatie, nor of pleaſures or courteſie, as in the other are required: but rather a neceſſarie ſuppoſall and aſſuraunce of their demaundes to be hearkned vnto, in reſpect that of their honours, reputations, or credites, it is intended they will require nothing, but what with reaſonable tolleration may be liked of. But in truth Hold the vſe of ſuch kind of directions in choice of both, rather pertinent vnto the title *Commendatorie*, for that whatſoeuer is therein written,

ten in fauour either of the perſon or of the cauſe, maye in reſpect of the honor or reputation from whom they come, be better deemed in ſort of a courteous demaunde, to recommend the regard of the partie or thing ſpoken of, then by the ſubmiſſiue title of a matter craued, or by any order of humilitie otherwiſe to be ſought for, for theſe cauſes I haue thought meet therefore to adioyne immediatly hereunto, the ſame Epiſtles *Commendatorie*, being ſo nearelye affixed with thoſe of *Petitorie* as they are. To theſe Epiſtles belongeth diligent animaduerſion, that (for aſmuch as in them the parts both *Demonſtratiue* and *Deliberatiue* are uſed, as well in deſcribing and perſwading what in the perſon or action is either to be liked or commended) we continue not ouer much vppon either of the twaine, eſpecially writing to ſuch a one, who being ſo farre before vs, our ſelues may alſo ſeeme in ſome ſort to depend vpon, but with ſuch breuitie to carrie the force thereof, as it maye thoroughly appeare the waight of our ſpeeches, rather to ſtand as a teſtimonie of that we know or conceiue, then a diſputation of a matter or thing like to be. The places appertaining vnto the kindes heereof, are altogeather as in the *Petitorie* are already declared, chieflye when the ſame, intendeth to a cauſe by writing preferred to be fauoured. But if the Epiſtle do concerne the perſon of anye one to be reſpected, we muſte beware that in the credible deliuerie of whatſoeuer occaſion tendinge to his praiſe or matter of preferment, we doe the ſame either by warrant of our owne knowledge, or by ſuch certaine report of others, whoſe aſſured opinion can not bee miſled in concluding the action. And otherwiſe, if neither of theſe do in truth fall out to be certified, then ſhal we ſhew what informacion we haue beſides our owne conceipt, or peraduenture no other aſſurance at all but our owne ſimple liking. Peticions alſo are frequented in requiring fauour to theſe cauſes, wherein ſtandeth in hieſt regard the ſtate,

Epiſtles commendatorie.

countenaunce or authority of him, from whom the letter is framed, who accordingly therunto may deſire, that the rather at his requeſt, or vpon his ſute, or for his ſake, or in regard of his liking, the perſon maye be accompted of, or the action furthered. Beſides it may be added to the increaſe of a more ſpeedy perfourmance, the loue (if any be, or occaſion thereunto ſorting) we owe to him we commend, or in whoſe fauor we write, either ſolie for himſelf, or conuaied from his friendes, his parentes, the conſideration of his charge of wife, children, or ſeruants, the wrong offered, benefit to be attained, or whatſoeuer other matter to be deemed requiſite or conuenient. Now from whence or out of what inſtigations, the matter of ſuch commendation is to be drawne, you haue in the generall chapters of this booke already at large. The circumſtaunces of which, and whatſoeuer els hereby forewarned, ſhall in the enſuing examples be more at large deliuered.

An example Commendatorie, wherin is recommended to a noble man from his *inferiour, the condicions and behauiour* of a Perſon.

Narratio.

Recommendation.

IT may pleaſe your good L. This Gent. the bearer hereeof, with whom a long time I haue bene acquainted, & of his qualities and good behauiour haue had ſounde and large experiment, hauing bene a good time a ſutor vnto me to mooue his preferment vnto your L. ſeruice. *I* haue now at the laſt cōdiſcended vnto, aſwel for that *I* know your L. to be now preſentlye diſfurniſhed of ſuch a one, as alſo that there ſhall hardly be preferred vpon a ſoden any one ſo meet as him ſelfe to ſupplye that place. And thus much by your L. pardon and allowaunce dare *I* aſſure vnto you, that if it may pleaſe you,in credite of my ſimple knowledge and opinion to employ him,you ſhall finde that beſides he is by parentage diſcended from ſuche,as of whom *I* know your L. will verye well accompt of,he is alſo learned,diſcreet,ſober,wiſe and moderate in al his actions,of great ſecrecie and moſt aſſured truſt,gouerned in al companies accordingly,finally a man ſo meet vnto your L. and for this preſent turne ſo apt & neceſſary, as I can not eaſely imagine how you maye be ſerued better. Pleaſeth your L. the rather for the great good will I beare him,and harty wel wiſhing I owe vnto him, to accept,employe,and accompt of him,I nothing doubt but your L.hauing by ſuch meanes giuen credite to my choice,ſhall finde him ſuch,as for whoſe good ſeruice beſids your honorable accompt towards him, you ſhall haue further occaſion to thinke well of me for him. Whereof nothing doubting vpon your admittaunce once paſſed, I do refer both him and my ſelfe in all humblenes to your beſt and moſt fauorable opinion,from my houſe in B. this of,&c.

Praiſe of the partie.

Petitio.

Peroratio.

A letter Reſponſorie to the ſame.

AFter my verye harty commendations vnto you.Sithence the receipt of your laſt letters and recommendacion of P.B. into my ſeruice,I haue had ſmal occaſiou either to write or ſende vnto you till this preſent. And for ſo much as vpon your certaine notice deliuered vnto me in fauour of his preferment, I helde my ſelfe ſo well aſſured in all thinges of his behauionr,as I doubted not therupon to receiue him in place of greateſt fidelitie , and with vndoubted affiaunce to reteine him: I haue thought good hereby to let you to vnderſtand,what great pleaſure I haue taken in his diligent attendaunce,aſſuringe you that for many vnexpected qualities,which I haue approued to be in him,I doe wonderfully well like of him, and that with ſo good affection , as I intende not to omit anye thing that may tend to his aduācement. *I*n beholding him often times me thinkes he manye waies doth reſemble his father,who in ſounde trouth, *I* doe ſuppoſe might haue bene entertained with the beſt for his wel deſeruing. This bearer ſhall informe you of ſome eſpeciall cauſes,concerning my affaires in the country,whō *I* do pray you to conferre with,and to afford your trauaile for his preſent diſpatch , which *I* will not fayle hartily to requite vnto you . For your care had of my wants,& diligent ſupply of ſuch a one *I* do many times thank you,and haue promiſed in my ſelfe for the ſame to becomme a debtor vnto you. And euen ſo *I* do bid you hartily farewell. From the Court this of,&c.

An other Epiſtle Commendatorie, of the ſort before deliuered.

Narratio.

MY very good L. I am informed by this Gentl. the bearer hereof, that by meanes of one of your Chaplins , a motion hath beene made of his preferment vnto your L. ſeruice,And for ſo

Propoſitio.

much as thoſe his good frends are not now in towne , who in reſpect of their accompt with your L. might ſtande him in verye good ſteade : *I* vnderſtanding his willing minde mind and great deſire thereunto (for that I wiſh verye well vnto his aduancement) haue taken vpon me hereby to entreat (albeit I maye not preſume ſo farre, as to prefer a man vnto your L.) that it may yet pleaſe you, vppon my ſpeeches to haue the better liking of him. Aſſuring your L. that both by the credit of my La. F. M. who vpon verye good conceipt towardes him wiſhed his preferment, with her late deceaſed brother and laſt L. C. and alſo by the knowledge my ſelfe haue had of him, and others beſides, whom your L. hath in ſpeciall and choyce regarde, he is one ſo ſufficient, and euerye way ſo well furniſhed to do ſeruice to any honourable perſonage, as by trial and proofe made of whoſe good parts and behauiour, your L. ſhall not reape occaſion of ill conceipt, to whome ſoeuer haue vndertaken to preferre him vnto you. And if it ſhall notwithſtanding ſeeme farther conuenient vnto your L. to make ſtay of his acceptaunce, for ſome priuate cauſes hetherto vnſatisfied, I ſhall yet in his behalfe neuertheles become thus far a ſutor vnto your L. that the rather at this my earneſt peticion it maye pleaſe the ſame, to repute the knowledge heereby deliuered, in ſo good and aſſured accompt, as it maye becomme a ſpeedier meane the better to induce your L. vnto his good liking. For the conceipt whereof I ſhall thinke my ſelfe, as in many other occaſions beſides, vnto your honourable opinion moſt deeply beholden. In acknowledgment of which, and reſpect of my humble and dutifull regarde to the ſame, I do now and euermore remaine your L. &c.

Recommendation.

Petition.

Peroratio.

These two examples *Commendatorie*, are concluded to one effect, the foremoſt whereof with little alteration, may become a preſident for any recommendation, whether it be to fauour, friendſhip, choyce, or accompt, and not vnto ſeruice at all, for that herein is ſhewed, in what ſort men for their virtues may be recommended. Now if there be any other particular occaſion in the perſon, beſides theſe inducing matter of good liking, the ſame in place and ſtead of the other, or togeather with the other may be then alleadged, and the courſe herein deliuered at all times indifferently to be obſerued. And as theſe are from inferiour perſons directed vnto their ſuperiours: ſo will we ſort out ſome others, that from noble men in like ſort haue beene paſſed to their inferiours, examples whereof are in like maner hereunto annexed,

An example Commendatorie, from a Noble man to his inferiour, wherein *one is recommended to an office.*

AFter my very hartye commen-
Narratio. dations vnto you, where *I* am
geuen to vnderſtande that you
are in election, and it is alſo
very likely you ſhall be pricked
by her maieſtie, hie Sheriffe for
this yeare, of the Counties of
Propoſitio Suſſex and Surr. And that this
Gent. the bearer hereof, is one
whom for many reſpectes *I* doe greatly fauour, and for
his learning, ſkill, and honeſt vſage, haue long time v-
ſed and reputed of. *I* haue thought good by theſe my
Recommendation. letters (if it ſo happen you ſhall this yeare be named
thereunto) to recommend his allowaunce alſo to bee
admitted your vnder-ſheriffe, putting vnto you ſuche
good and reaſonable ſecuritie as appertaineth for diſ-
Petition. charge of the ſaid office. And hereby alſo moſt inſtant-
ly to pray you, that the rather for my ſake, and for the
eſpeciall choice & reconing *I* haue euer made of him,
you will now before hand make certaine acceptaunce
of

of his skill, by refuſall of whatſoeuer other that maye be recommended vnto you for the exerciſe of the ſame office, aſſuring you for that I haue well knowne and approued to be in him, you ſhall be ſo well furniſhed, as you would wiſh. And beſides in that you haue gratified me herein, I ſhall not faile in anye ſort I maye to requite it. And euen ſo I byd you hartely farewel.

Peroratio.

HErein is the honour and nobilitie of the perſonage greatly to be reſpected, who by ſo much the more his eſtate, countenaunce, or authoritie requireth it, by ſo much the leſſe may it be conſidered, that in the inditing of theſe Letters, he ſhoulde with ouer large intreatie be charged, but rather with fewer ſpeaches and leſſe circumſtaunces to demaund what he purpoſeth. The conformitie whereof may be gathered out of the examples enſuing, according wherunto, he in whoſe fauour ſuch kind of letters are to be directed, eſpecially if the inuention being of his own procurement bee brought to bee ſigned) to take heede that the regarde of his honour and calling, in whoſe name the letter paſſeth, be not by too great humilitie of termes in any ſort miſpriſed.

An Epiſtle Commendatorie, from a noble man, in preferment of his ſeruant.

AFter my verye harty commendations vnto you, This bearer hauing of long time continued in my ſeruice, & therin at al times honeſtly, faithfully, and carefully behaued him ſelfe. I haue thought good herby to recommend vnto your patronage. And for as much as by reaſon of your office of Lord gouernour of V. in

Narratio.

Recommendation.

Propoſitio

her maieſties realme of Irelande, *I* am informed there are manye offices and places of great commoditie remaining in your gift, vpon your followers to be beſtowed, and that him ſelfe is alſo therewithall ſo greatlye
Petition. deſirous in that kind of ſeruice to be employed. I doe moſt hartely praye you, that you will not onely for my ſake be contented to receaue him into your ſeruice, but alſo in fauour thereof and my great good liking towardes him, you will in anye place of preferment about you, do him that benefit and furtheraunce, as to one whom you wiſh throughly well vnto, you woulde
Remuneration. willingly haue perfourmed. Herein if my requeſt maye preuaile, and that I may hereafter vnderſtand of your louing care and good endeuour towardes him, I ſhall find my ſelfe both greatly occaſioned to thanke you, and in like maner, in whatſoeuer you ſhall haue meane
Peroratio. to vſe me, be moſt willing to requite you. And thus nothing doubting of your forwardnes herein, *I* doe for the preſent bid you hartelye well to fare. At the Court this day of, &c.

An other example, wherein is recom- mended the cauſe, and ſpeedy furthe- *raunce of iuſtice.*

Narratio. AFter my harty commendations vnto your L. where I haue ben informed by this bearer, being a poore tenaunt of mine, of a certaine cauſe of his depending before you in her maieſties court of kinges benche, and that after manye thwartinges and euill practizes of his aduerſarie, the matter is now driuen to an iſſue, &

triall readie to paſſe thereon, from the benefit whereof by corruption of ſome kinde of perſons, he hath theſe three termes paſſed ben alreadie deteined, to his great hinderaunce, and almoſt vtter vndoing. I haue thought good vpon his humble ſute to mooue your L. in his behalfe, and to pray you that at my inſtance, you wil at ſome conuenient leaſure examine the ſtate of his matter, and being informed thereof at large, do him that ſpeedy fauour in iuſtice and right, as he may not anye longer time therein bee deferred, but that notwithſtanding any cauill or obiection thereunto hindering, he may before this terme paſſed in any wiſe haue a triall, In accompliſhment whereof beſides that you ſhall greatly ſatisfie me in reſpect of the poore mans right, whereunto I wiſhe great regarde to be giuen, you may alſo performe a deed ſo charitable, as whereby you ſhal perpetually binde him his poor wife and children continuallie to pray for you. And albeit *I* nothing doubt heerein your great willingnes and voluntary diſpoſition to the ſame, yet that by reaſon of my requeſt, the matter with more diligence may bee harkened vnto, I eftſoones pray, and therewith hartelye do bid your L. fare well this of &c.

Recommendation.

Petition.

Peroration.

TO al theſe examples *Commendatorie*, belongeth three eſpeciall ſortes of letters *Reſponſorie*, in which is either flatly denied, abſolutely allowed or doubtfully accepted: What by force of thoſe *Epiſtles* are ſeuerallye commended. Of either of theſe ſutes I haue thought good to to ſet downe ſome directions, the diuerſities whereof, at the choyce of him that ſearcheth the ſame, may according to his preſent humor be either reiected or followed.

An example Reſponſorie wherein is denied what in the formoſt directions *may be recommended.*

Epiſtles Reſponſorie

PLeaſeth your good *L.* I receiued your fauourable Letters & commendation giuen in the behalfe of M, L. with whom hauing had conference at large , I doe finde nothing leſſe, then what by your *L.* was of him deliuered , and in truth it doth not a little diſcontent me, that as wel in regard of your honorable & earneſt demaūd made in his fauor, as alſo that by many great and vrgent reſpects, I ſtand ſo deepely charged as *I* doe vnto your L. I cannot neuertheleſſe herein perfourme what I would. For that (beſides it is yet doutful whether I ſhalbe to the ſame place appointed by her Maieſtie or no) if I bee choſen Shiriffe, I haue two yeeres ſince giuen my worde and aſſured promiſe to my Lord of *L.* that I ſhall then accept of ſuch a one to the exerciſe of the vnder Shiriffewicke, as ſhal by him vnto me be preferred, According vnto which ſtanding nowe in election for this yeare as I doe, I am and euer ſithence haue been yeerely ſollicited to the ſelfe ſame purpoſe. Whereof I thought it my dutie to aduertiſe your L. by theſe, moſt humblie crauing pardon of the ſame, in that I may not as I woulde, herein ſatisfie your vrgent and vehement requeſt. Being as greatlie diſcomfited in my thoughtes, that I cannot nowe performe what I woulde, as verie vnwillingly I am ſequeſtred from the entertainement of ſo diſcreet and well gouerned a Gentleman, as by your *L.* hath bin ſo eſpeciallie recommended. Wherof inſtantlie cyruing at your *L.* handes, your good allowance and liking , I dowith all humilitie take my leaue This x. of Mouember. &c.

An other Letter Reſponſorie *wherin* conſent and allowance is giuen to the *matter required.*

MY humble dutie remembred vnto your good. *L.* The Letters directed vnto me from the ſame, together with the gentleman in whoſe fauor they were aſſigned, I haue entertained with regard, and accounted of with ſpeciall liking. And ſo much the more welcome were they, and by ſo much the greater do I repute my ſelf honored, in that it pleaſed your *L.* to make ſo good reckoning of me, as to preferre ſuch a one to ſo mean a place of ſeruice, as of whome you eſteemed in ſo large and eſpeciall account. Touching my ſelfe, your *L.* doubteth not *I* hope, but that of the leaſt of yours I woulde haue that eſpeciall choiſe, that thereunto maye bee deemed incidente or any waies required, the effectes whereof you ſhal haue aproued in this on, that for & in the zeal I beare vnto your H. I will both repute of, and fauour him, beſides what other aduauncement or preferment his owne deſerts, or my aid may preſently bring vnto him, he ſhall at all times hereafter become aſſerteined of, and in purpoſe moſt aſſured at my handes to enioie it. Praying your *L.* in all other thinges as farrefoorth to ſtand my gracious and fauourable good *L.* as herein *I* ſhall not faile to accompliſh, what to the vttermoſt may be adiudged meeteſt & conuenient. And herewith beſeeching the Almightie to haue your *L.* in his eternall protection, *I* doe in all humblenes take my leaue from, R. the ſeuenth of Auguſt, &c.

The third Epiſtle Reſponſorie, wherin is doubtfully allowed or accepted of, what to the ſame was moſt recommended.

MY Singuler and eſpeciall good L. I haue vnderſtoode by your late letters, of a certaine fained and vntrue ſuggeſtion, deliuered by one of your L. tenaunts, againſt the proceedings to him tendered and ſuppozed to bee in this court, according wherevnto (albeit I was before time, not altogether vnacquainted with the clamarous condicion of the partie) yet did *I* neuertheleſſe, as by your L. was enioyned, examine at lardge the circumſtances of the cauſe, and for the better ſatisfaction of your L. haue determined herewith to ſet downe the trueth & certainty of the ſame. This R. *L.* whom your L. termeth to be a very poore man, is not (as in ſimple ſhew he maketh himſelf apparantly to be) but is rather ſuch a one, as from whom (being narrowely ſifted) your L. might ſooner draw a hundred pound of his money, then half an inche bredth of his honeſtie. The argument wherof in nothing ſo much appeareth as in this one action, wherein againſt a poore man in deed, he hath verie iniuriouſly behaued himſelfe, and hauing extorded from him this bonde nowe in ſute (vppon ſome concluſion, though no good conſideration at all) of the ſomme of one hundreth pounde, goeth about vpon a nice quillet in the condicion, to proſecute the forfeyture of the ſame, which in deede, by the diſtrict wordes of the writing, ſeemeth vtterly to be forfeyted. For reliefe wherof, his aduerſarie complayned in the Chauncerie, by reaſon of the proſecution of which Bil,and notice particularlie thereof giuen to my L.Chauncellor,the ſaide R.H, hauing diuers times agreed to comprimit the matter,and yet gredie as it ſeemeth to obtaine the forfeiture,ſtill crieth on for triall,whileſt the matter is ſtil in debating, for which cauſe the ſame hitherto hath onlie,and not otherwiſe been delayed. And foraſmuch as ſithence your L.Letters receiued, my ſelfe verie earneſtlie haue traueiled to make ſome conſcionable and quiet end between him and his aduerſarie, yet will the ſame in no wiſe on his part be aſſented vnto, by occaſion whereof the extremitie of the law being verie like to proceede, he is the next Terme without further delaie to obtaine a iudgement, and ſo the poore man on the otherſide,to be vtterlie iniured: I thought it not amiſſe in aduertiſing the ſubſtaunce heereof vnto your good L. to pray the ſame by your honorable ſpeches in credite of what here deliuered , to procure the ſaide R.H,to aſſent to ſome reaſonable order.So doing,what in conſcience the poore man is then liable to pay,in reſpect of the others charges,and purchaſe of his own negligẽces.I hold not to extream to be out of the ſaid bond deducted,bicauſe in law he was ſomething charged,though in equitie otherwiſe he ought to haue bin cleerelie acquited. Thus in diſcharge of my conſcience herein,hauing ſo much deliuered vnto your good L. I doe recommend the honor and eſtate of the ſame to the protection of the Almightie. London, this xiii.of May,&c.

NOW after all theſe Epiſtles, let vs enter into one ſtrange *Commendatorie* kind,ſomwhat different from the order of the reſt,being ſuch, wherein the partie directing the ſame,being ſomewhat ſcant in deliuerie of ouerlarge and too credible ſpeeches , thought good to mittigate

Epiſtles Commendatorie.

gate the force of the ſame by the very partes of extremity it ſelfe, wherein of a merrie conceite or ſome other pleaſaunt humor, he appeareth very vnwilling to flatter, in reciting the example whereof, becauſe with many tedious preceptes I haue now a good while wearied the reader. I may peraduenture occaſion ſome matter of recreation, whiche by the ſingle ſhewe therein gathered, appeareth in ſort following to haue bene performed.

A Letter Commendatorie pleaſant-ly conceited in preferring an vnprofitable ſeruaunt.

SIr *I* do ſend vnto your view the bearer heereof (a man ſhaped as you ſee, and as bold in conditiō as he appeareth in ſhew) whome by all the ſuperfluities of ſommer ale, that hathe wrought in his giddie braine, I haue ben requeſted to commend vnto you. And in aſmuch as in putting forward ſo vnworthy a worthy, in ſubſtance of ſo incredible allowance, it ſomething behoueth I hide not the ſingle giftes whiche by great ſearch in many a good Hoſtrie, Tauerne, and Alehouſe, he hath by long trauell and drowſie experience ere this time gained, to his inſupportable credence. *I* ſhall not ſpare in ſome ſorte to ſignifie vnto you, what in regard of all theſe *I* am led to coniecture. Trueth is Sir that he is very well ſtudied in the miſterie of maltwormes, and for his peculiar skill in decerning the nappie taſte by the nutbrowne collour of ſeller ale in a froſtie morning, he is become a ſworne brother of the ragmans number, and thereby ſtandeth enioyned neuer to weare furres or other linning in the coldeſt winter, but onely the warmth of the good ale whiche inwardly muſt harten him: beſides Sir, if you haue occaſion to credite him with a ſmall parcell of money in diſpatche of a iourny, doe but ſay the word, that it ſhal once lie in his charge, and you may ſtand aſſured, that it ſhalbe laid vp ſo ſafe, as any liquor in the worlde can ſafeconduct it from his bellie. Take no care for your kitchen, buttrie, or larder, for once a day he loues to ſee all cleane before him, Little apparell will ſerue him, for his liueries enſue weekely, out of the brewers meſhfat. His lodging he recks not, the chimny ſlore, and billets endes ſerue for fetherbed and coueringes. When you haue moſte neede of him, you ſhall alwaies be ſure to goe without him: if you delight in a pigs-nie, you may by receiuing of him, become ſure of a hogſhead. Great ſtore of ſmall liking you happely may haue to him, we know not what wonders the worlde may rend out, for nothing is impoſsible where al thinges may be compaſſed. It may pleaſe you for recreations ſake to looke vpon him ſo you bee not in caſe to ſurfet, looke what ill liking you conceiue, report backe again I pray you in the inner facing of his chimney casket, *Omnia ſua ſecum portat* he is ſomewhat a fooloſopher, for he carries his poſſeſsions about him, for *terram dedit filijs hominum,* he muſt needes then haue a large dwelling. I pray ſir, giue him good words how ill fauoredly ſoeuer you fauour his acquaintance. For my part *I* requeſt no remuneration for the preferment, *I* haue tendered towardes him.

Thus much would I haue done & more long ſince to be rid of him. His old maſter being dead it is neceſſary ſome place to be peſtered with him, hee makes great

choyce

Places Conſolatorie.

choyſe of your houſe keeping, if you can like to frame with him. Much more might be deliuered in the condemnation of his worthineſſe, but that *I* leaue to rehearſe it, but now Sir, for your own appetite I leaue to your contentment: Blame not mee, but him that ledd me, and ſo foorth to an end. Commend mee, but not condemne mee, for I ſhall once doe you a better turne, this is but the firſt, the next may be worſe (better) I would ſay. And ſo fare yee well, &c.

Epiſtles Conſolatorie.

Time it is nowe, I ſhould leaue this laſt title of Epiſtles as hauing thereof ſpoken alreadie ſufficientlie, and giue my ſelfe to the deliuerie of the next, which are *Conſolatorie*, ſo tearmed in reſpect, that in them is contained manie occaſions of comfort, beſtowed commonlie on ſuch as are greeued, according to the weight or qualitie of the matter wherewith they are perplexed. And for that the life of man is circumuented with ſo manie, and ſo vnlooked cauſes of ſorrow and griefe, as it manie waies needeth to haue the remedie of comforts to bee applied vnto it, yet not the equalitie of al ſorts of minds ſuch, as in one and the ſelfe ſame degree can accept and beare it: It ſhall therfore be meet and conuenient, that in deuiſing to yeeld this ſweet and gentle remedie to anie troubled conceite, we doe ſo moderate the matter, as that in the Diſcouerie thereof, we rather ſtrike not to a farre greater impatience or extremitie of vnmeaſurable ſorrow than before, vpō vntimelie thruſting forward, or ignorāt purſuit of the ſame, ſeeing that the mindes of ſome, are of ſo hie and imcomprehenſible ſtoutneſſe, as they ſhonne in themſelues, and account it a ſlauerie to be orewhelmd with woes. Others againe ſo riſe and abundant in teares, as the leaſt ſhew of repetition in them, induceth matter enough of continuall mourning, for which cauſe, we will ſort theſe matters of comfort into three ſeuerall orders. The firſt whereof ſhall be at choyce, playnely and ſimplye as occaſion ſerueth to be deliuered, in the argument whereof, we may by generalitie perſwade, that beeing mortall and fraile as wee are, there is no cauſe for vs in heauie ſort to greeue, ſeing vnto a wiſe man no one thing can returne cauſe of diſquiet, but the ſhrowde of filthineſſe, and darkened ſhame, neither can he be hurt of anye one without him-ſelfe. Theſe (the more ſenſible they are with whome wee deale and of greater capacity) the more vehemently may we inforce by all ſortes of forcible examples and aſſured promiſes. The ſecond of theſe muſt by inſinuation bee entered into, as ſuppoſing a perſonage of a hie and ſtatelie minde, the weightines of whoſe griefe ſuppreſſed by a kinde of vnconquered fortitude, we would go about to comfort. We may not with theſe deale, as in caſe of common ſorrow of the others, bnt rather inſinuating a deniall, that reſpecting the inuincible valure we knowe to be reſting in their mindes, ſhonning to bee tainted with the leaſt touche of ſweltring griefe, wee doe offer our ſpeeches or letters to comfort them, whoſe heartes we knowe cannot yeelde to any force thereof at all: but that, conſidering the great validity of their wiſedome, a minde in them ſo vnconquered by any ſtormes of fortune, to be remaining, (notwitſtanding wee ſee daily in others before our eies, the contrarie and imminent cauſe therunto, muſt of force confeſſe to be inducing) they neuertheleſſe, by a moſt hie and ſtately inſtincte, by great ſkil and approoued experienee graffed within them, are and muſt be enabled ſtoutly to bear, what others, as weakelinges doe lie groueling vnder, by reaſon wherof, we find greter cauſe to reioyce in the worthines of ſo goodly a minde, then occaſion and waies to go about to relieue their ſorrowes. The thirde and laſt likewiſe, muſt in an other ſort be conuaied, as finding the paſſionate and perplexed conceipts of ſome, yet freſh bleeding vpon the heauie wound of their ſorrowes, we may not abruptly enter with them, into the iuſt occaſion they haue ſo to bee diſtempered, but rather for the lenefiyng of their grieues (for in ſorrow alſo to be accompanied breedeth often ſome cōfort) to ſeeme to take vpon vs one part of their euils, by declaration how grieuous for ſome eſpeciall cauſes the ſame becōmeth vnto vs, inſomuch as by the handling hereof, we may more fully intend in all our ſpeeches to giue heed to our own woes, then to goe about to deal at all with the others ſorrowes. For commonly it is giuen vs to miſlike ſuch as diſſent from our affections, and loue them againe, who make them ſelues partakers of our euils. It auaileth alſo very greatly to extenuate or leſſe as much as we may the cauſe of griefe, either by the incertaintie of thinges caſuall, being in ſome reſpects ſubiect to frailtie, or by the hope of ſhort continuaunce, or by the neceſſitie of the action which may not be with-ſtood, or by ſome comfort or expectation left to mitigate the ſame. The reputation alſo of wiſedome, grauitie, permutation of times and ſeaſons, the diminition of the occaſion beeing nothing ſo great or vrgent as we deeme it, the indurance of the thing to be a meane vnto virtue, and (among all other cauſes) principallye to inculcate as much as we maye, the common lot and condicion of all men, ſubiected vniuerſally to miſhap, to ſorrow, griefe, ſicknes, diſquiet, iniuries, wronges, oppreſſions, and all kind of euilles, the generall recordation wherof aboue any other thing whatſoeuer, ſwayeth ouer the paſſions of the mind, ſo forciblye by deepe regard of the vniuerſallitie of the ſame, as that it ſooneſt of all others beareth downe, the weight of al kind of ſorrowes and ill conceauinges whatſoeuer. Herein the quicke ſentences and pithie ſayings of Philoſophers, may alſo be a great ſpurring, and finally al poſſible arguments that may be, whereby men are anye wayes perſwaded or led to forget their euils. In this place it is principally to be obſerued that in miniſtring comfortable ſpeaches to

Extenuation

Common condicion of men.

the

Places Conſolatorie.

the redreſſe of anye miſhaps, we doe not by preferring of toyes and ſporting deuiſes, ſeeke for to relieue them, for that albeit in times of pleaſure the humour of the partie might in ſome ſort be therewith greatly delighted, yet in cauſes of ſuch extremitie all perſons for the moſt part very hatefully do endure the putting forwardes thereof as too much impertinent to the heauines wherewith by ſorrowfull remembraunces, their mindes are commonlye amated. But if the cauſe be light, then may it not be much amiſſe to vſe ſome pleaſaunt deliuerance to ſuch a one eſpecially whoſe appetite ſtandeth in or towards the ſame, but it alſo in ſuch louing, ſweet and gentle ſort to be done, as that true comforts may ſeeme to be mingled with thoſe conceipted pleaſures. Neither may we in any caſe ſeeke in vaunting ſort to thruſt into their priuate view, the preſent tranquillitie and happines wherin our ſelues repoſe, the obiection whereof were too ruſticall. For that as ſocietie in miſerie it ſelfe, leneſieth the force of the greateſt grieues, ſo the oppoſition of an others pleaſure and freedome, is a corriſiue or ſting to the want of any one that is ſequeſtred from the ſame. All theſe obſeruations in cauſes *Conſolatorie* are greatly to be regarded, whoſe vſes being to be employed according to their ſeuerall ſuppoſitions, I leaue to the diſcretion of the writer, in what ſorte he thinketh meet to haue their efficacies performed.

An example Conſolatorie of the the firſt ſort, wherein a Gentlewoman *is comforted of the death of her ſonne.*

Exordium.

Inſinuation.

GOOD Miſtreſſe P.I am ſorrye that my ſelfe muſt become the vnluckie meſſenger of myne owne infortunitie vnto you,& that in the fore-fronte of my letter is planted ſuch extreme grief,as I cannot but extreemly bewayle, ſo often as I thinke of it. Neuertheleſſe,knowinge vnder what motions we liue,and that aboue our reach ruleth one,vnder whoſe becke the mightieſt do ſtoop, and the greateſt are made ſubiect. I muſt as my ſelfe,ſo lykewiſe perſwade you to tollerate all ſuche chaunces whatſoeuer,as falling from ſuch abſolute direction,to alter any one iote thereof is impoſsible, and to reſiſte the ſame, were to be deemed fruitles, and altogether impregnable. The care of my ſelfe (albeit many doe knowe howe much I tendred that I ſighe for) is not ſo much,ſeing by reaſon I am led to be aſſured of the neceſſitie of our decaye, as the motherly piety I haue alwayes perſwaded my ſelfe to be in you,and that I now alreadie doe feare, leaſt forgetting the direct ſquare of our certeine liuing, you will runne into ſuch vntimely ſorrowes, as with manifold teares will hardly be waſhed, and with innumerable ſighes, will ſcarcely be wyped away. But what ſhall I rehearſe vnto you a thinge ſo ſuddeine and vnlooked for, as I proteſt by the heauenly maker and ruler of all thinges, at the receipte of your laſt letters I neuer miſtruſted,or once looked for too haue happened? your teares I. ſee, euen nowe awayte what I wyll ſaye, and loe, your immaginations doe alreadye deeme the matter I muſte vtter. At leaſtwyſe if I woulde ſeeme further to diſſemble the occaſion of my griefe, and by hiding the ſumme of all that may breed diſcontentment, to conceale what now *I* am inforced to vnfold vnto you, the diſcharged meſſenger returned vncompleat, would bewray the effects thereof before you.

Narratio.

It is then your ſonne good M. P. whoſe want I am forced to tollerate, and whoſe preſence you muſt now hencefoorth determine vtterlye to forbeare.

propoſitio.

Your laſt preſage in commaunding him to bee ſeene liuinge or dead, hath now retourned his liuinge to bee diſcharged, and his earthlye coarſe vnlooked for, to bee couered with cinders. Had I thought it then (as by the almighty I leaſt miſtruſted it) and had you prepared to haue receaued him, as then before was required, you could not more ſooner haue aſſured me his retourning, then I am able now to perfourme him, at your preſent ſending.

Diſtributio.

He is commaunded to an other, that before did expecte him, he is ſwallowed in the gulfe, that from the foremoſt howre of his byrth did hetherto await him. Now if you will ſaie he was younge and might haue liued, examples doe ſhew that younger then he haue died. *I*f you will ſaye you loued him greatly: God by your patience ſhall accept him the more worthely. If you will ſaye you are ſorie for it, in that he was virtuous: conſider the world wherein he liued, that might haue made him more vicious.

Confirmatio.

Finally to aunſwere euerye obiection that by you may be affirmed, nothing herein can more fitlye be approoued, then that in our life time we ſee daylye before our eyes to bee happened. Know yee not, that all thinges doe by little and little grow vnto ripenes, and forthwith by degrees they fall vnto rottennes. Hath not God and nature vnto euerie thing after their greateſt perfection, included ſuch certaine limits, that by and by they ſeeme adapted to their lateſt coufuſion?

Epithetum.

Is there anye thing on earth ſo aſſured, that by vnſtayed incertaintie is not continually guided? Among all fruites and bloſſomes on the grounde, are there not ſome that are ſooner then others, euen on their tendereſt braunches as it were already ripened, and others againe that by long lyinge are made rotten and mellowed?

Allegoria.

All flowers ſpring not at one inſtaunt, nor all bloſſomes with one ſole blaſt are ſcattered. To man alſo is appointed his certaine boundes, vnto which to be attained, and beyond the which not to be exceeded, is alreadye limited.

Confirmatio

Your ſonne as timely fruict, ſo timely ripened, and as fitte for his ſeaſon was as timely gathered. It was neceſſarye by nature he ſhoulde be perfected, and the perfection attayned, by nature alſo he was conſequentlye to be depryued. Onely that his ſickneſſe was naturall, and that in the continuaunce thereof he wanted no attendaunce, the credite of others as well as my ſelfe can teſtifie. *If* phyſique could haue ſaued him, if ſyrropes, hot potions, or other neceſſaries woulde haue cured him, if teares and prayers might haue kept him, you had yet hetherto in ſafetye receaued him. He is deade, he is gone, and we muſte after him. Of his firſte ſickeneſſe he was whole and perfectlye recouered, afterwardes from the *I*aundis though ſomewhat weakened, yet laſtly deliuered. But the inwarde moath that conſumed him, woulde not ſuffer him to liue, which with ſuche extreame gripes aſſaulted him, that beeing not able longer to continue at the pleaſure of God hee dyed.

Epilogus.

It is your part therefore to be now recomforted, and therein with patience to referre your ſelfe to Gods determinate pleaſure and iudgement, to which intent I haue taken in hand this midnightes labour, after the receipt of your letters, which were to bee retourned the next morning earlie, by reaſon whereof I can no waies ſatisfie what you write for, neuertheleſſe reſting hereafter to my vtmoſt power to pleaſure you, and recommending my ſelfe alſo to your woonted courteſie, I ende this fourteenth of Ianuary, your carefull friend, &c.

By the courſe of this Letter maye be perceaued, the partes vnto a *Conſolatorie* Epiſtle neceſſarilye belonging, the *Exordinm* of which is of the conceipted greife, incident to the vnlooked ſhew of the action. For the extenuation or leſſening whereof, are inſinuated immediatlye after, the ordinaunce and decree of the almighty God, the inſtabilitie of worldly chaunces in them ſelues neuer permanent, the neceſſitye of euill annexed vnto our naturall condicion, euerye of which inducing (by circumſtaunces) a leſſe matter of griefe in opening or deliuerie of the *Narration*.

Afterwardes by *Confirmation* is approoued, that it is not a thing new or ſtraunge, bnt ſnch as by continuall vre we haue dayly before our eyes, that the ordinary vſe of all liuing thinges are ſubiect to like decaie, that the caſe being ſo common ought indifferentlye to bee borne, that the thing is naturall, and therefore not to be impugned, by all which meanes are drawne the rather to haue the partie comforted. From hence will we paſſe to the ſecond example, and conſider therein what maye bee accompliſhed.

An Epiſtle Conſolatorie of the ſame, wherein one is comforted in *caſe of hard extremitie.*

Epiſtles Conſolatorie.

Exordium.

SEeing the inſtabilitie of worldlye chaunces is ſuch, as permitteth no one thing liuing to remaine ſtedfaſt, or in aſſured ſtay or certayne condicion at all times to induce and continue: no maruaile then (good Sir) if your ſelfe being a mortal man, framed of the ſame earthly ſubſtaunce and qualitie, incident to terrene frailtie, and mundane imbecilitie, do as other cteatures a like participate the ſodaine euils, and dayly alterations thereunto annexed and belonging: a proofe whereof, reſteth chiefly in your preſent ſtate and being, then which no one thinge maye induce a more ſerious aduertiſement of the vile accompt and wretched contempt appropriate vnto our liuing.

Propoſitio.

Metaphora.

And albeit diuers are the calamities wherewith not onely your ſelfe, but ſondry others your louing friendes carefull of your preſent miſhap, and greeued to ſee the vncouth and bitter chaunge whereinto you are happened, are continually affected, inſomuch as there is not the ſtonieſt and flintieſt minde of all that euer haue knowne you, (your deſperate vowed ennemies onelye excepted) but doe in ſome ſort or other, bewaile, and as it were greeue to ſee the vnacquainted yoke thereof, with ſuch extremitie to be caſt vpon you: I can not yet but greatly commend the inuincible *Fortitude* of your high and noble minde, who by how much the more, the vehemencye of theſe ſorrowes are to you vnknowne, and therefore the more vnuſed, do notwithſtanding not onely by ſo much the leſſe permit, the mightye power of them to rule or beare ſwaie ouer you: but neglectinge or (which is greater) deſpiſinge the ſharpe prickinge ſtinge thereof, who by the deepe pearcing force of the ſame, is woonted to gall the remembraunce of manye others,do alſo (as it were by a forceleſſe contempt of ſuch validities) not onely not giue anie token or ſigne at all in their vtmoſt practiſes, but ſeeme rather to triumphe ouer the ſtrength that thereby they hadde rought,and by an aduiſed,ſage,and woonderful modeſtie and diſcretion, plainly to extinguiſh and put from you the furie of the ſame.Greatly I muſt confeſſe,haue you heereby deſerued, and muche more euill, by the wiſe and moderate entertainment of theſe troubles, hath to your aduerſaries bin tendred, who in nothyng ſo much doe reſt vnſatisfied, as that in ſubduing your body, they cannot alſo yoke and bring vnder by what ſoeuer extremitie the courage, and ſtately progreſſion of your high and vnconquered minde. Wherein there is left in my opinion great cauſe of comforte euen in the verie greateſt of your miſerie vnto you, that in the conſtant indurance therof,you haue power to puniſhe them,that would diſturb you, & that in the perplexed imaginations of their own wicked & malicious enuie. Neither may this that you ſuſtaine bee rightly termed miſerie, or ſuch a one as your ſelf ſeeme to be accompted miſerable,whoſe minde in the verie captiuitie inflicted vpon this your bodie is thus freed, and accompanied with ſo ample and ſweetned libertie. For theſe kinde of troubles as they are worldly, ſo haue they power alſo vpon the worldly parts of a man, and therin are cohibitions of ſuche earthly delight,as ſauoring more vnto the ſatisfaction of a ſenſuall appetite, then conducing to the excellencie of the inward minde, do breede that ordinary reſtraint wherewith men mortally conceipted, are for the moſte troubled. But to the ſweete imaginations of a pure and innocent minde, what is left wherwith to be diſcontented, but onely to haue committed any thing vile,wretched,or otherwiſe

Diſtributio.

Confutatio

ill beſeeming the Vertue and excellencie wherewith the inward partes thereof are, or ought to be indued.

Confirmatio.

Howe manie waies then are left vnto you to reioyce, vnto whoſe eies the continuall thirſt of hie and ſacred *Vertue* hath long ſince laid open the momentarie pleaſures of this world, the libertie whereof is vnto a worthie conceite a meere ſeruage,

Eicon.

in whoſe fickle & tranſitorie affections repoſeth ſo ſlender aſſurance, & whoſe efficacies contemplate no other then vaine and fooliſh obiectes: ſeeing that you haue thereby ſo well perceaued how much the inſtinct of a braue and delicate mind climeth farr aboue the reach of the bodie, with a pleaſant and vncontrolled libertie.

Anthypophora.

Theſe things (impugning I muſt needes ſay a corporal appetite) permit you not For ſuche loſſe of riches, poſſeſsions, children or friendes to become paſsionate, or ouercome with extreame griefe, albeit participating as wee doe wyth ſuche naturall cauſes, I doubt not but therewith you are ſometimes touched, though at no time conuinced. For whiche cauſe as often as you happen to fall into the remembrance of the ſame, ſuppoſe with your ſelfe that in time the bitter ſting may yet be repulced, and that the lott that is fallen vnto you heerein, is no other but the common reward and hatefull diſquiet of the worlde, wherein the moſte noble and worthye mindes are the moſt vehemently aſſaulted, and wyth deepeſt extremitie by ſuche kinde of meanes purſued.

Pathos.

The recordation whereof, may returne vnto you one principall and great occaſion of comforte, in that by diſtinction of your worthineſſe, though you be partaker of common trouble, yet are you ſequeſtred from the entertainment of a common opinion.

Peroratio.

It doth not a little reioyce me to ſee that with ſuche impregnable ſtoutneſſe, you doe ſo farre foorth endeuour to reſiſt your appetites, wherein (beſides the expectation of that whiche is incident alſo to theſe alterations, a change I mean, and renouation of wonted pleaſures) you ſhal in the meane tyme geue greater glory to your actions, in not appearing for anie worldly eſtate, riches, or contentment to be ſurpriſed in your imaginations. Praying the comfort of al comfortes to beſtow vpon you the dew of his heauenly grace, in aſsiſtaunce of your extremities, I take my leaue this of &c.

Metonomia

A Conciliatorie Epiſtle of the third ſorte, wherein a gentlewoman is comforted of the death of her husband ſlayn *in the warres.*

Exordium.

ALbeit my ſelfe (hauing receiued the ſorrowfull newes of the vntimely death of my deereſt kinſman, and your deceaſed louing husband) was in the firſt hearing therof ſo greatly troubled with the heauie newes, as by reaſon of the great griefe by me conceiued in the ſame, my ſelfe happily might ſeeme to neede that comforte, whiche nowe I goe about to beſtowe vppon others: Yet weighing in my mind the ſtate wherein you ſtand, and beeing alſo informed with what great extremitie you haue entertained the newes of his loſſe, I cannot but in reſpect of the great loue I ought to him, and remembraunce of the like care, wherewith he principallie fauoured you, enforce my pen hereby to yeeld vnto you thoſe comfortable ſpeeches by the veritie whereof my ſelfe in ſo great a ſtorme of griefe coulde hetherto Narratio. as yet be verie hardly ſatisfied. It was deliuered vnto me by my brother F.B. that being nowe a moneth or ſomewhat more paſſed, ſince by letters out of H. the maner of his death was vnto you reported, you immediately vppon the reading of the letters grewe into ſo great aboundance of teares and to ſo wonderful impatience, as hauing euer ſithence continued the ſame, you wil in no ſort therof be recomforted. Aſſuredly my good cooſin, *I* muſt needes conclude with your owne ſpeeches, and the weight of your interchaungeable Propoſitio. likings, that there is great cauſe left vnto you to become ſorrowfull, as hauing loſt the chief and principall iewell of all your worldly loue and liking, the fauored companion of all your pleaſaunt and youthfull yeares, the entire comfort and ſolace of your preſent happineſſe, and ſuche a one, who aboue all worldes, or any earthly eſtimation at all, accompted, honoured, and entirelie more then anie others receiued and loued you: but that you haue ſo great and vrgent cauſe of extremity to continue, with ſo hard impatience as you do, it befitteth not, it is vnneceſſarie, yea it is in my iudgement of al others the moſt inſufferable. For whẽ it is not denied vnto you, that you haue cauſe to mourn, it is not Diſtributio. fitteſt vnto the matter of your loue, to weep ouer him and to bewaile him, it is then thereby intended that there muſt be a meane therein, that the force thereof muſt bee limitted, that the apparaunce beare ſhewe of diſcretion. Doe we not all know *I* pray you, and are witneſſes, that he was a mortall man, as our ſelues hee was borne vnder the ſame condition, that hee muſt once die, that he had his time ſet, beyond whiche hee might not paſſe, and that God who gaue him life thus long to liue with you, hath now called him again, from this earth to leaue you? Are we ignoraunt, that nature compelleth the wife for her husband, the husband for his wife, parentes for their children, and kindered for their kinsfolke, to weepe and lament? but followeth it not alſo therewith, that the loſſe and want of them being layd downe by an immooueable neceſsity; we can by no meanes afterwardes be in hope to reclaime them? what great folly do we then commit in thus ſerching after the ghoſts of our deceaſed frends? or what other thing do we therein performe, but yeeld a plaine demonſtration, that our teares are to none other end, but to bewayl them, becauſe they were mortal? whom death could neuer haue ſhunned, without they had bin immortall. Are we not eftſoones put in minde by the common caſualtie of al thinges, that there is nothing ſtable, that daily and hourely kingdomes decaye, prouinces are ſhaken, countries deſtroyed, cities burned, townes waſted, people conſumed, and that it remayneth a thing ſo ordinarie with vs, dayly to be conuerſant in theſe euils) the loſſe of al, or eyther of which (if they may be accounted euils) why then doe we giue our ſelues by vnmeaſurable griefe, to a perpetuall continuaunce and renouation of thoſe euils. But you will hereunto alleage, that it is loue that inforceth you vnto the ſame, and that ſuch is the continual remembrance you haue, as you cannot forget him. Alas, how fruitles is this loue, and zealous remembraunce in the deliueraunce thereof? howe far ſequeſtred is the vehemencie of the ſame, from the ſerched recompence? why learne wee not rather of the wiſeſt and worthieſt, how to mitigate the impatience of our owne imperfections? In whoſe precepts, examples and councels, if the immoderate vſe or enterteygnement of any thing bee forbidden, ſhall we not then in this, aboue all others bee chiefly reprehended, when wee enforce our ſelues by continuall meditation of our loſſes to ſhead

Mitigation by the common hap of all.

Confutatio

Ab exemplo.

ſo many teares to no purpoſe ? what if your husband had not now died, at this inſtant, he muſt you knowe haue died, he coulde not alwaies haue liued, yea but he died you ſaye vntimely, what call you vntimely I pray you? *If* in reſpecte of the force preuayling vppon him, wherby he was ſlaine, you name it vntimely, then doe I graunt vnto it.

Finitio.

But if in regarde of the time of his life you affirme it, I denie that the ſame may then bee ſaide vntimely. For why? hath not the eternall creator of all thinges ordered by his deuine wiſedome each matter to paſſe his courſe in ſort to himſelfe beſt beſeeming and moſt pleaſing? howe can you then ſay that to bee vntimelie which by his heauenly moderation was ſo appointed? aſſure your ſelfe if hee had then beene at home wyth you, he had alſo died, you could not haue preuented it his houre was come, ſo was it determined, which way could ſhe ſhunne it.

Incrementum.

Hypophora.

What then greeueth you in this action? is it that he was ſlaine? Conſider with your ſelfe it was in his princes ſeruice, his death was thereby the more honourable, for in ſo dieng, he died as a man, as a ſouldier, as a gentleman. *Yea* but you ſhall neuer you ſay ſee him more: true indeede, but what of that? is this deathe now greater then his abſence before? yes forſoothe it is in deede, and why? becauſe you had hope then to ſee him againe, which by this meanes is taken away, verie well. *You* did then while he was liuing recomfort your ſelfe with hope, content your ſelfe now with neceſsitie becauſe it muſt needes be ſo, and you can no waies amend it. *Is* not this an ende ſufficient to determine all ſorrowes? If you weepe, lament, crie out, and become grieued, requiſite were it the ſame ſhoulde returne to ſome end, that all your care, ſorrow, grieſe, lamentation, or what els ſhould not appeare fruiteleſſe, that the intendment & determination therof ſhuld be to ſome ſpecial purpoſe.See you then,herein is no ſupplie,the effectes are bereft,the end taken away.Bee not thẽ ſo fond as to bedew that with your teares wherunto belongeth neither redreſſe,nor meane of recouery. Who is hee that woulde bee ſo mad, as crie out vnto him of whome he might bee aſſured neuer to obtaine remedie? By cunning art beaſtes wee ſee thoughe they be moſt fierce are tamed,a meane is found wherewith to breake the marble, the Adament how hard ſoeuer it be,may by deuiſes bee mollified:Onely deathe is of ſuch force as no waies can be conuinced.

A ſimilie.

Tranſition.

At the leaſtwiſe if neyther of theſe argumentes might moue you to ſuppreſſe your exceeding ſorrows you muſt finally conſider that wee are Chriſtians, and by the benefite of this corporall death, doe make exchaunge of an vncorrupped life, that the withdrawing vs from this vile earthlie bodie of clay and filth, is a commutation to a ſacred,and heauenly progreſsion, and that we haue nothing lefte vnto vs, in all the trauailes, cares, diſquiets, and heauie turmoiles of this weariſome liuing whereof to reioice vs,but the expectation wee haue of happineſſe and euer flouriſhing gladnes.Suppoſe the ghoſt of your husband were here preſent to ſee you, in all this extremitie, what thinke you,would he ſay? how much diſordered imagine you would he thinke you to be in your affections?

And were it not that ſo many coſtes hadde ſeuered him both by land and ſeas,peraduenture wearied with your bitter outcries,in the conceited image,&ſhape of death,you might in apparance heere him,in theſe like ſpeeches accuſing & rebuking ſuch your diſtemperate actions.And with breathing ſpirit to cry out vnto you ſaying. What is it you go about? what meane you by teares to ſerche out for a thing ſo irrecuperable? why

Proſopopœia.

torment you your youthfull yeares,with ſuch vnprofitable,or rather as I may cal it, deſperate kind of mourninges? why with ſuch vniuſt tomplaintes accuſe you fortune, and ſo often do appeale death and deſtinie of ſo haynous treſpace? Is it for that you enuie my happy ſtate,ſo ſoone tranſported from this vntoward ſoyle,to a more proſperous felicity.Thus credite me,and in this ſort(wer it poſſible he could ſpeak vnto you) would he accuſe you, in which conſideration,were there not iuſt cauſe think you(of ſuch intemperance)why you ſhould be greatly aſhamed? Beleeue me good coſin, there is neither profite or liking at all, of this bitter continuaunce reaped, you haue alreadie waded ſufficiently in your teares, you haue mourned for him in erneſt loue as beſeemed a wife, it is nowe hie time you be after all this comforted. Thinke that the greateſt ſtorme is by neceſſitie at length ouerblowen, ſuperfluity of coales encreaſeth rather heate then flame, the ardencie of affection,with vehemencie ſufficient maye be expreſſed, though not by extremitie inforced. What ſhould I ſay vnto you? you may not as other fooliſh creatures,that are neither gouerned by wit, nor ordered by diſcretion,make your ſelfe a ſpectacle to the world, but rather with ſuch temperature (for euen in this extremitie of ſorrow,is alſo planted a rare paterne of modeſtie)ſeek in ſuch maner to demean your ſelfe, as the lookers on may rather pittie you,by inſight of your great diſcretion,then in this ſort to torment your ſelfe by a needles ſuppoſition.Much more haue I conſidered with my ſelfe, whereby to ſatisfie my grieued immaginations, wherewith being recomforted,and repozed in my ſecret thoughtes,I haue deemed it neceſſarie hereby to imparte the ſame vnto you; beſeeching,that aſwell in regard of your ſelfe,as the little pleaſure your frendes haue,to behold you in this ſtrange kind of perplexity,

Contraria.

Confirmatio.

Allegoria.

Parentheſis.

Peroratio.

you will enioy the fruites thereof with ſuche ſufficient contentment and ſatisfaction as very hartily I do wiſh vnto you. And euen ſo tendring my ſelfe in al thinges to your courteous and gentle vſage, I doe heartily bid you farewell, S.this of &c.

LOng haue I continued the argument of theſe examples, the more plentifully therein to ſhewe forth what varietie of matter may be induced, wherewith to procure occaſions of comfort. The chiefeſt whereof are by *extenuation* or leſſening the force of whatſoeuer accident, ſeming to aggrauate the weight of ſuch ſorrow or conceiued matter of griefe. Very forcible no doubt is this kinde of reaſoning, wherin al the places of diſcomfort beeing collected ſeuerally and deuided, eche of them by it ſelfe is therby either qualified, diſanulled, or vtterly confuted. By whiche meanes the matter that before ſeemed to beare a ſhewe ſo odious, terrible and grieuous, ſeemeth very oftentimes, to bee afterwardes of none or verye ſlender moment or accompt at all. In ſemblable maner, by exaggeration or enforcing a matter to extremities, what thynge may be of ſo ſlender conceipt, that thereby may not be rayſed to an ouglie ſubſtaunce, ſo woonderfully ſwaieth the vſe of theſe twaine in the generalitie almoſte of all kinde of writinges. Whereof becauſe I haue ſo muche already comprehended in the titles *Hortatorie,* and *Swaſorie,* and their ſeuerall places therein alſo put forwards at large. I meane not now to vſe any more ſpeeches.

And now touching the vſe of theſe *Conſolatorie Epiſtles.* It is to bee intended that ouer and beſides the places heereby oppoſed, the forces are alſo deliuered in cauſes of banniſhment, in loſſe of children, parents, goods or frends, in times of impriſonment, ſlander, perſecution, ſickneſſe, in miſerable olde age, plagued by diſobedience in all ſucceſſe of marriages, in pouertie, and finally in whatſoeuer griefe

Partes Conſolatorie.

of mine trouble or aduerſitie. In eche of all which is vſed a great efficacie of perſwaſion for the mittigation of all theſe, as by laying the troubles and vncertayn ſtate of the world, with innumerable euilles annexed to the turninge wheele thereof, that the miſchiefe caſt vpon our neckes is not to vs alone, but common to all, who though not wyth the ſelfe ſame, yet in ſome ſorte or other are alike diſquieted, that the beſt way to expell the griefe thereof, is by meditation of our eſtates, the condition wherin wee liue, the ineuitable force of that which is befallen vs, whiche becauſe we are worldlinges muſt needes in like ſorte betide vs, how neere thereby we may be drawn in contempt of earthly vanities, the inticing baites, whereof are enuenomed with ſo many and ſharp poyſons, that troubles are ſent vnto vs from God, to call vs thereby home vnto him, that they are the ſcourges of oure diſobedience, that by ſuch meanes we are diſcerned to be his children, that by patient ſufferaunce, and entertainment of our harmes, we doe neereſt approche vnto him, whiche beeing in humayne ſhape on earth, conuerſing with men, was perſecuted, ſlandered. tooke vpon him the moſt deſpiſed eſtate of pouertie, and by cruell deathe was conſtrained, that they who are cloyed with moſt aboundance, haue therefore the greater charge layd vpon their neckes, and that no one then they are neereſt to deſtruction, the height of whoſe eſtate, often times occaſioneth theyr vntimely deathes, finallye that it were booteleſſe to ſtriue againſt their forces, in ẏ wetherby ſeeme ignoraunt of Gods pleaſure and ordinaunce, who working all things vnto the beſt, knoweth perchance that puniſhment to be moſt fitteſt for vs, wherewith if we were not entangled, we might happily forget him, and become careleſſe regarders of hys hie and mightie excellencie. So and in ſuch maner may we wade in theſe actions wherof hauing now deliuered ſufficient, we wil ad hereunto one example more, and therwith of this title conclude.

An

An Example Conſolatorie, pleaſantly written to one, who had buried his olde wife.

THe poſting newes hetherward of the late deceaſe of my good olde miſteris your wife, hathe made me in the verye going away of mine ague fit, to ſtraine my ſelfe to greet you by theſe letters. *I*n the inditing wherof I manye times prayed in my thoughts that I wer as readelie deliuered of this my tercian feuer, as your ſelfe are in mine opinion deliuered & by ſuche meanes rid of a hatefull and very foule encombrance. I doubt not ſir, but you doe nowe take the matter heauilie, beeyng thereby diſpoſſeſſed as you are of ſuch an intollerable delight, as wherewith you were continually cloyed by the nightlie embracementes of ſo vnweldie a carcaſe. *I* haue I muſt confeſſe very ſeldome knowne you for anie thinge to mourne, neuertheleſſe if by ſuche means you be happily conſtrained to change countenaunce, *I* haue prepared a golden boxe wherein I meane to conſecrate all the teares you ſhedde for that accident, to *Betecynthia* the beldome of the Gods as a relique of your great kindſhip and courteſie.

Beleeue me T. *I* am ſorie that mine ague had not lefte me, and that I were not nowe in E. with thee, were it but to viewe thy lookes and manlike behauiour, after ſo hard a bickering and incounter, as wherein thou was bereft a heart of golde ſo daintie as I promiſe thee to ſomme graue ſober fellowe, might haue become prettie concipted, and a verye ſweete pigges nie. Well T. if thou muſt needes looſe her, *ferendum eſt quod mutari non poſſit*, be not ſad I pray thee, wele finde out a better matche wherewith to delight thee. Thou muſt conſider that it is requiſite that all things ſhould be done with indifferencie, ſhee hath left a thouſande pound in goodes and a C. marke a yeare vnto thee, let that content thee, what though ſhe was not maried a moneth to thee, thou muſt be a patiēt man, her long continuaunce with ſo muche wealth might peraduenture haue glutted thee. The Gods haue become more fauourable to thy yong yeares, then thy ſelt doeſt conſider of: Shee might *I* know haue liued longer time for age, (for fowre skore yeares olde I graunt is nothing) the woman alſo in verie good plight too, by Saint Margerie: but what of that? wee muſt as I ſaid before, beare with neceſsitie. I pray God thou beeſt not ouercome with ſorrowe, but thou maieſt take it quietly. There be men in the world that are ſo carleſſe of their fortune, and ſo verie fooles in their wiſhing, as they coulde content themſelues greatly to be in the lyke predicament with thee, but thou I aſſure my ſelfe art of a cleane contrarie opinion, ſweare no more good T. I am perſwaded alone that it vtterly diſcontenteth thee. But heareſt thou? playe not the madde man for all that, *I* will rather comfort thee my ſelfe, then that thou ſhouldeſt die for ſorrow.

One thing greatly miſliketh me, *I* heard ſaye thou tookeſt an othe vpon her death bed neuer to marry again? ſee how loue may leade men? good GOD it is ſtraunge? *I* promiſe thee *I* could hardly be perſwaded thou diddeſt ſo, without I ſhoulde heare the ſweare it. Be not ſo ſottiſhe good boy, remember thy ſelfe, and thinke on the *Philoſophers* wordes: *Non nobis ſolum nati ſumus.* thou maieſt haue a wife man, and become the father of nintie nine children perchaunce ere thou die.

For

Forſweare thou nothing good T. but building of monaſteries and entring into religion, for theſe my ſelfe dare vndertake thou neuer wilt nor menteſt to do. *I* would faine talk longer with thee, but *I* am wearie, & therfore intend to leaue the expectation of the reſt, till I fortune to ſee thee. Fare (as otherwiſe thou canſt not chuſe) wel, hauing neither olde wife nor feuer, wherewith to encomber thee, At S. this of &c.

What aunſwere now may be returned to all or any of theſe letters, is to be exp:cted according to the griefe or preſent condition of the party. The efficacie of the one whereof may be ſuch, as endureth ſmall arguing, and the inclination of the other ſo plauſible, as beareth with whatſoeuer may ſound vnto them comforting. But for becauſe the labor were endles to meaſure by writing, the affections of eche one in particuler, I will onelye ſett downe for this one fourme, the generalitie which may be inferred to the circumſtances of anie other. A letter *Reſponſorie* therfore, vnto anie of theſe Epiſtles, ſhoulde in the generall parts thereof, conteine (as ſeemeth me) a *Remuneration* or friendly acceptance of their good wills, that ſo haue bene employed in comforting, and (if the partie ſo thinke meete, or the occaſion ſo ſtandeth) to commend the wiſedome, learning, fauour, care or liking, of him that ſo writeth, and therein alſo the good effectes, the ſame haue wrought, if ſome thinges (that may be alleadged) did not impugne it, ſhewing his councell is farre leſſe vehement then our euill, and therefore ſwaieth not in reſpect therof, in our mindes, ſo much as might haue done with manie others. In concluſion, that we acknowledge neuertheles his great diſcretion therein, and deſerued accompt of hys trauell. Eche of which places, howe they are to be diſtributed appeareth in the example following.

Epiſtle Reſponſorie.

A letter Reſponſorie to be conferred to an Epiſtle Conſolatorie.

GOOD brother, I haue receiued your louing letters, wherin carefully, diſcreetly, and effectually you haue endeuored to miniſter ſundry comfortes, to my peſtered and diſeaſed minde, in all which I confeſſe you haue dealt with me as appertayneth vnto a faithfull, courteous, and moſte regarded brother, whereunto as much as poſsibly may be expected, *I* yeeld my ſelf vnto you for the ſame moſt bounden and aſſured. Neyther will I wrong you ſo much as to denie, that in peruſing the contentes thereof, I was not ſometimes by the force of your argumentes a little withdrawn from the deepe conſideration, and hard ſuppoſe of my preſent euils, but entring againe into mine owne eſtate, and finding howe mightily the ſhewe of my forwarde miſhaps ſwaieth ouer my maiſtered ſpirits; I do imagin the greatneſſe of my loſſe to bee ſo muche , as in compariſon wherof, whatſoeuer you haue deliuered either in the mitigation or qualefieng of my harmes, ſeemeth farre leſſe in quantitie, than the ſmalleſt that may bee conceiued of all mine euils. Follie were it for mee to thinke or you to beleeue, that the penſiue imagination of a thing ſo neere, as whereupon concerned earſt, the ſome of all my ioyes, pleaſures, and happineſſe, coulde with the vehemencie of a fewe ſpeeches (more of zeale then equitie deliuered) be ſodenly remooued. But (as hath the adage) *Omnes quum valemus recta conſilia ægrotis damus*, For councell is plentifull in euerye one, whoſe conceites by freedome are exempted from anie paſsion at all. Take it not ſo good brother, that I think you not, for me, as wel as my ſelfe, to be a partaker of my griefe, for I knowe it well you are, but yet the one proceedeth of charineſſe, the other of extremitie, you in pitie of my ſorrowes, and I in the verye touche of mine euils. What Time may do I cannot tell, to weare away, what preſently *I* feele to be forcible vpon me, yet feare I the worſt, but will giue my ſelfe notwithſtanding as muche as in me lieth, to the practize of your councels. How euer the caſe ſtandeth, I muſt acknowledge, that verie weightily you haue dealt concerning me, and for the ſame will neuer ceaſe to thanke you. Fare ye wel, this of &c.

Epiſtles Monitorie.

IN this place will we conclude our Epiſtles *Conſolatary* and paſſe out of the ſame title to the next thereof (which is *Monitorie*) ſo termed in reſpect that in them is contayned an admonition, or forewarning, of what we meane to giue in charge to our friendes or followers, the one parte whereof conſiſteth in ſkilfull explaning the offence of a thing faultie, which ſtandeth vpon to bee reformed, the other, in laying forth to the vnexperienced, ſuch matters as he knoweth not, in ſort as if therwith he were thoroughly acquainted. And in ſomuch as there be few men yͭ gladlie like to be ſuppoſed ouermuch faultie, or loue much to be rebuked for the greatnes of their errors, the order therefore of theſe Epiſtles, in ſetting forth what may be counted offenſiue, ſhal not accuſe but admoniſh, from the greatnes or ſmalenes of the ſame, qualifieng the bitterneſſe of reprehenſion wͭ a certain maner of praiſe, how euer deſert do afford to the furtherance therof. For in a gentle condition, or mind not altogether beat vnto euill, to ſuppoſe that the greateſt part is to the better enclined, & it alſo in ſome ample ſort to commend, breedeth no ſmall encouragmēt to do

Places Monitorie.

well, he to whome the admonition paſſeth weighing with himſelfe, that hys behauiour is not ſo farre ouergrowne, but that preſumptions of his *Vertues* do yet ſway in mens opinions, or at the leaſt wiſe imagining that men are ignoraunt altogether of that, whereof they ſeeme to take no notice at all, he will ſtudie the rather to hearken to ſuche holeſome directions, and accordingly to reforme his maners thereunto betimes. And verily (as you haue before in the examples *Diſſwaſorie*) ſo in this alſo it would not be amiſſe where we ſee an offence but new beginning, to induce many good conditions of the partie to be oppoſed aagainſt the ſame, and to lay before him, how ill ſounding it woulde be to the due commendation of the other, to bee touched therewith. Or otherwiſe where wee ſee an inclination (though no matter in action) too euill, to ſay, that not for that we ſee him ſpotted with ſuch offences, we doe warne him from their forces, but to the intent hee may thereby the better be inſtructed, in the vileneſſe and diſcommended partes of the ſame, or that, becauſe we are for the moſt part led away and eaſily ſliding into euill, we ſet before his eies therin, the hazard and inconuenience thereof. Now if the matter be ſo farre forward, as we finde it a plaine and open imperfection in him to whom we write, let vs then conſider the weight or inualiditie of the action, which beeing too monſtrous or notorious, it then needeth not admonition but ſharp reprehenſion, and is therby ſecluded from the partes thereof, but beeing intollerable in his age or eſtate, in whome the ſame is found, then ſhal we not aggrauate, but extenuate the apparance thereof, ſhewing that it is a thing common for men to fal, chiefly yong men, who by the furious ſting of their youth, and want they haue of aged experience, are haſtily led therunto, but yet therewithall how many waies neceſſarie it is, that hee be withdrawne from the ſame, leaſt happily the long entertainement giuen to a fault, make it ſeeme a great offence,and conſequently he be thereby led into far more daungerous euils. Hereupon may we manifeſt vnto him our loue and tender care we haue ouer him, compelling vs for ſuch cauſe to forewarn him,declaring that our ſelues falling into the like errors, would be glad at hys handes to finde the like,if the ſkill and experience of the partie might haue ſo muche performed. An other kinde of admoniſhment there is alſo,when men deale with thoſe who are highly before them in accompt, vnto whome either imminent daunger, or occaſion of great hate or miſlike purſuing the ſame,forbiddeth in expreſſe maner to be admoniſhed,inſomuch as their eſtate(being peraduenture loftie, and of power to commaund or ſway ouer vs) will not admit by writing to entermeddle with their actions, and yet happily by reaſon of ſome hard dealinges, offred vnto vs or our friends,might ſeem much to preuail in one ſorte or other to giue them notice of it, whereby to auoyd if it be poſſible,the expected vehemencie and intollerable ſupport of the ſame. With ſuch men to deale, behoueth if at leaſt wiſe we be greatly compelled thereunto, to make a recital of many vertues, ſuch as might be commendable and bewtifieng vnto ſo great eſtate and auctoritie, and therewithall ſetting foorth the worthineſſe to the vttermoſt of what we wiſhe to be in him planted,we ſhall falſly affirm alſo thoſe *Vertues* to be inſinuate in his perſon,and how much they are greatly furthering to his name and reputation,by occaſion of which, wee may in the contrarie haue meane to lay open all thoſe vices. the inſupportable burden,vildeneſſe & execrable hatefulneſſe (or what bad purpoſe ſoeuer is in them els included)how much they impugne,the ſtate,rule,or authoritie of anie one, what blemiſh they caſt vppon him in whome they are frequented, how they deſtroy the good partes for which men mightie and gratious haue deſired to be commended, the conceite whereof,may be with ſuch facilitie and excellencie induced, as that he to whome we write, ſhall by great inſight thereby receaue a ſpeciall view of his owne faultines, yea and by the couertnes of the ſame, ſhall alſo participate within his owne imaginations, the particular loue and hate generally employed to either of both, wherein what other thing ſhall we go about in ſilence to admoniſhe, but what in ech of theſe ought to be refuſed or folowed. which maner of wryting perfourmed to ſuch ende and example, without ſhame and bluſhing at all, each one may lawfully vſe, otherwiſe palpably to affirme thoſe virtues and prayſes to be in a man, in whoſe actions becomming moſt notorious in all kind of apparaunce, no one thinge is to bee found ſo plentifull as very wickednes it ſelfe, this were a flattery moſt deteſtable and of all others moſt filthy, to be in any wryter receaued. And touching the cauſes wherein principally theſe *Monitorie* Epiſtles, are applyed, their diuerſities are to theſe effects or the like for the moſt part intended. As for example, a man fierce or cruell in his gouernment, be he Parent, M. or other, may in his kinde be admoniſhed by the inconueniences of the ſame, to become more meeke, more courteous, or more louing. A perſon giuen to ouer much tatling, by ſhewing the diſcommoditie of inter-medling, how manye (hauing beene intercepted where they meant no harm) & haue by ſuch meanes periſhed, how it breedeth brables, diſſention, and continuall hatred, may in this ſort be forewarned of the proceeding euill thereof. One too much giuen to his continuall ſtudy by the hinderaunces of health thereby happening, may be admoniſhed not to bind him ſelfe ſo diſtrictly to the vſe thereof, as thereby to neglect his common and ſweet ſocietie. Likewiſe all things wherin is too much of any thing may in this ſort, by their inconueniences be forewarned: all maner of matters hindering to quiet, ciuilitie, modeſtye, honeſt name or fame, learning, ſkill, friendſhip, loue, or what other ſparke or kind of virtue, by the facilitie of this argument may be admoniſhed. Finally, meanes, aides and helpes to anye of theſe, orders of gouernment, and abſolutlie, all maner of thinges (anye wayes furthering as well as hindering) to virtue, may heerein be preferred, or induced, not by precepts, but by contrarietie, as by doing of good, to auoyde euill, or by aboliſhing the euill, to gaine that is good. Theſe are the limittes, and this muſt be the end of this *Monitorie* kind, whereof that in their ſeuerall partes they maye the better be explaned, let vs now produce examples to be ſorted to ſome of their purpoſes.

An example Monitorie, concerning a ſtayed and well gouerned lyfe.

Exordium.

THE execrable force of miſchieuous euill being ſuch, and the maleuolent diſpoſition of the frowning heauens to ſome kind of people ſo great, as hauing once throughly planted the fatall ſting thereof, in the inward conceipt of thoſe that with tooth and nayle, couet to participate the barreine and accurſed fruites of the ſame: it ſeemeth they be created to none other ende, but onely by daring to perpetrate whatſoeuer matter of villanie, to purchaſe to them ſelues by determination of a ſhameleſſe and wicked lyfe, the limitted rewarde of an vnprouided ſhameleſſe and ignominious death. The inchaunted courſe wherof, perceauing in theſe daungerous tymes how muche it hath bewitched the eſtate and courſe of the whole worlde, and conſidering therewithall, that by reaſon of your fathers late deceaſe, you beeing a greene youth, voyde of experience, bent to the triall of al companies, richly poſſeſſed and wealthily endued, are now left into your own hands, and thereby deliuered from the plawſible and quiet moderation of a faithfull and louing guide, into the endleſſe reache of a youthfull, careleſſe, and vncontrolled libertie, hath moued me in reſpect of the care that euer *I* erſt had of you, being yet but a childe, and in aſſured teſtimonie of the memorie I haue euer proteſted to the ghoſt of your louing parente, to admoniſh you of ſome fewe thinges, touching the order and conuerſation of your liuing, beeing a courſe ſo important, as in the admittance & exerciſe wherof, can not but conſiſt the ſcope and after fruition of all your happineſſe, benefite, and lawdable continuaunce.

Propoſitio

And firſt of all will I call vnto your remembraunce, that being the ſonn of ſo vertuous a father as you are, howe greatly it importeth vnto your eſtate to be well gouerned, that as well the precedent vertues as auntient poſſeſsions of your anteceſſor, may in your perſon be euermore ſhining and reſiant, that of your deceaſed Parent (as wel as in corporall ſhape and fauour) you beare the true image and ſhew of his worthineſſe, that you ſtand not more in your actions vpon the glorious title or name of a gentleman, then of the verie true and extreme conditions and behauiours that rightly do produce and make a gentleman. And albeit

Diſtributio.

I finde no great apparant cauſe (your youthfull head and vnſtaied ſtate of headſtrong libertie onelye excepted) that may induce any argument or ſuppoſall to the contrary, but that you are or may be ſuche and of ſo worthy and great regard, as touching your life and other conuerſation, deepely inough may bee adiudged to conceiue of all or any parte of theſe: yet knowing

who

how many and how ſondry are the euils wherwith our mortall ſtate is endaungered, how diuers are the motions to wickednes, and how many waies are we readye to fall into the crooked pathes of the ſame. I could not but warne you, that comming euen now into the middeſt of the world as you do, you ſhall finde ſondry baites and alurements drawing you into the worſte & moſt vileſt parts thereof, that vnleſſe you were directly gouerned with the right rule and ſquare of an honeſt and ſober life, twentie to one you not onelye fall very deeply into the inconueniences therof, but (without great and vnexpected chaunce occaſioning the contrarye) are like to be drowned and ouerwhelmed for euer.

Monition by the circũſtances.

*Y*ou muſt call to mind, that liuing in a place ſo ordinarilye frequented as is that Citie wherein you are, and being in felowſhip with ſo many and diuers ſorts of men as you now be, conuerſing alſo with the innumerable multitudes of perſons, of all eſtates, condicions and faculties, as you there doe, it is no difficult thing for a young youth of your birth and qualitie to be led into lewdnes, of a wanton to become diſſolute, of a ſpender to be made a conſumer, nor of a towardly Gentleman, to be framed to an vntowarde companion. Much (credit me) may the euill example of ſome lewdly giuen, conduce heereunto, making you to beleeue, that to become a roiſter is credite, to be a ſwearer valiaunt, to ſhew your ſelfe a waſter liberall, that to become a drunkard is felowſhip, to maintaine rakhels is bountie, to be fantaſticall is youthfull, and to be an vnthrift is to be counted gentle: but beeing ruled by me, you ſhall giue heede to neither of all theſe, beeing ſuch and none other in deede as folie will breed your deſtruction, but contrariwiſe in gaining of credit you ſhall become modeſt and diſcreetly behaued, in being noted to be valiaunt, you ſhalbe a ſupporter of honor, ſhewing your ſelfe liberall, it ſhall be in rewarding the good, in maintaining of felowſhip you ſhall vſe ſobrietie, in being bountifull you ſhall remunerate ſeruices, in mānifeſtation of your youth, you ſhall entertaigne honeſt pleaſures, and in being counted gentle, approue therewithall frugall.

Allegoria. The Aſſe goeth out in the morning to carry burthens, and in the euening receiueth his prouendar for aduauntage. The Oxe grazeth all daye in the paſture, and at night is carried into the butchers ſtall, their rewarde is their feeding, and the contentment they require is onely to fill their bellies, behooueth that men alſo who from beaſtes are ſequeſtred by many degrees of reaſon, ſhould of their continuance and final determination liue a like careles? No verilye, it is too much Confutatio. vnſeemly. Such illuſions as theſe are not fit for a man, who by the nobilitie of his creation was ordained to ſway ouer, and not to become ſubiect to ſuch vilities. You therefore being now at your owne choice and liberty, muſt beware and giue great and diligent aduertiſement to all your wayes, you muſt eſchew and auoid not onely the very euils them ſelues, but alſo all occaſions inducing or partaking with thoſe euils, you muſt imagine, that to bee in all thinges temperate and diſcreet, argueth ſolle your reputation, ſhunne vice as you would do a ſerpent, flie wicked company as a peſtilent infection, doe alwaies thinges worthy your ſelfe, affect not ſo much the vaineglorious title of praiſe, as deſire how and in whar ſort to deſerue aud winne praiſe. Eſteeme nothing ſo precious as time, abandon ſlouth, and in all thy ſocietie (as neare as thou canſt) accompany with the beſt. Conſider that *ſuch as is the tree ſuch is the fruit. Who toucheth pitch muſt needes be defiled. With the good thou ſhalt be made good, and with the euill tthou ſhalt*

be

Per oratio.

beperuerted. Thinke none ſo great an enemy as he that miſledeth thee. Miſdeem no man willingly,& giue occaſion to all men to iudge of thee indifferently. Theſe counſelles (forewarninges of thy ruine or happines)if aduiſedly thou wilt heaken vnto,and faithfully lay vp among thy chiefeſt ſecreates, it ſhall no waies repent thee to haue beene a man, nor diſcontent me in this ſort ſo much to haue councelled thee, that purſuinge the effects hereof,thou ſhalt becomme ſuch as I wiſhe thee,and thy careful father if he had liued would haue beene glad to haue ſeene thee. The almighty giuer & moderator of all our actions, bleſſe and keepe thee. Farewell from my houſe at D.this of,&c.

Another Epiſtle Monitorie,touching the reformation of a couetous life-

Exordium.

ALbeit good brother I know the matter of my writinge will become offenſiue vnto you, and that I am not ignoraunt what heauye aduerſaries you haue, that dayly do go about to ſuppreſſe the ſounde and faithfull aduiſe of thoſe, who without flattery do wiſh hartely wel vnto you, and ſtudiouſlye are buſied at all times for and towardes you. Such neuertheles is the loue and dutie that I owe you, as ſeeing you in ſo great an errour as you are ouerwhelmed in, I can not in reſpect of our brotherly affection,but *I* muſt needes warn you of it, whereof if you become not repentaunt and a renouncer betimes,I doubt,not onely the world will cry out againſt you, but God alſo in high diſpleaſure will bee angry with you. Truelye for mine owne part *I* am aſhamed, and alſo it greatlye greeueth mee euerye

Narratio.

where to heare of the extreme couetouſnes and hard
dealinges by you vſed towardes your poore tenants,
and other the inhabitaunts about you, who notwith-
ſtanding that God hath aboundantly bleſſed you with
riches more then ſufficient, you be yet ſo miſerablye
bent vpon the worlde, as you care not by what diſtrict
and ſeuere handling you do attaine vnto your wealth,
onely ſo you haue it or can come by it, you holde no
Propoſitio. conſcience or queſtion at all of the winning it. Alas
what cries doe you procure againſt you of the poore
and wretched people, who beeing plagued with the
hard yoke you laye vppon them, are not able of them
ſelues to redreſſe it, but onely do praye to God that he
will for them reuenge it. The matter credit me is too
hatefull, and ſo great is the oppreſſion and wronge
Monitio. therby offred, as it cannot continue. Might my words
become of waight vnto you, I would wiſh you to leaue
it, and if not for my ſake, or in regarde of your owne
credit thereby ſo greatly blemiſhed and impaired, and
your good name and fame vtterly by ſuch meanes ob-
ſcured and defaced, yet for Gods ſake, who commaun-
deth charitie and right to all men, who willeth that we
do to euery one as we woulde be done vnto, who for-
biddeth by ſuch execrable lucre to heap to our ſelues
ſo vniuſt and filthie gaine, you will refraine it, reforme
it, amende it. In truth you doe not know, how much e-
uill therby you procure vnto your ſelfe, the blind deſire
you haue to heape vp riches wil not permit you to ſee,
what ranckor, miſchiefe, impietie, terrour and dreade,
you crowd ſo neare togethers, the little care you haue
of the world to come, ſo quencheth your affections, as
you haue not power to beholde the enormity wherein
you are ſo vehemently tranſported. For ſhame abſtaine
and become not the common obloquie of all men, be
not you the man alone whom ſo many ſhall curſe, and

all men for the moſt part cry vengeaunce of. Otherwiſe if by no admonition you will relent, aſſure your ſelfe, God who is the righter of all wronges will in moſt ſeueere maner compell you vnto it, and in the ende by great rigour punniſhe you for it. *It* little liketh me that herein,ſo iuſt cauſe remaineth,as whereby I am forced in this ſort to argue with you,in which action the nature of a brother maye giue you to vnderſtand in what ſort I admoniſh you, and with what louing care I retaine you,the conſideration of which, hath mooued me (as my ſelfe woulde wiſhe in the like of whatſoeuer I ſhoulde haue erred,to be dealt withall by you)to accompt the ſweet rebukes of a friend to be farre more profitable, then the diſſembling glozes of a cruell and bitter enemie, to which ende whatſoeuer I haue ſaide maye in like maner be conceiued by you. Farewell L. this of,&c.

Peroratio.

An Epiſtle Monitorie to a Father, touching the lewd and ill demeanor *of his ſonne.*

Exordium.

THough it ſeeme an approued follye to caſte pearles before ſwine,or to offer a golden ſaddle to an Aſſes backe: yet (not that I thinke either the Sowe worthy of the pearles, or the Aſſe fit for the ſaddle). *I* haue written vnto you,the one reaſon to manifeſt vnto you, the vile and bad parts of your ſonne whereof you will take no notice,and of which this letter heerein cloſed ſhall beare ſufficient teſtimony,the other for charities ſake, to admoniſh you which are his father, to his benefit & timely looking to, to winde him from that, which by ſmall ſufferance may breed your woes and his irrecuperable deſtruction. I haue vnderſtoode that hauing beene found heretofore in the like pilfering with two M. that he ſerued, and the ſecreat information thereof being brought to your eares, you miſliked his courteſie that tolde you, iuſtefied the matter to be falſe that was deliuered you, and not ſo much as examining the action at all (which a good father would haue done by all maner of induſtry) you allowed your ſonne for honeſt, and affirmed that it was vnpoſſible he ſhoulde enter into any ſuch theiuerie. If I ſee the childe of ſuch a father come to an euill ende I will not maruaile at all, ſeeing that beſides the ordinary inclinations alreadye graffed in his yong yeares, his parentes are content by winking at it, to giue him furtheraunce, and in maner to affirme that it ſhall ſo be, inſomuch as thereby ſeemeth, the ſonne hath ſworne he will neuer liue honeſtlye, and the father hath promiſed that he will ſet him forward to *Tiburne* for his vilany. Is it reaſon that men (of zeal and conſcience) ſhould go about to pitty their miſſfortunes, who haue proteſted neuer by compaſſiō to preuent in them ſelues, the iuſt and appropriate reward of their own euils? What ſhal I ſay to the vnhappy father of ſuch a ſonne, or rather vnhappy childe of ſuch a father, whether ſhal *I* forwarne him or thee, the one purpoſing, the other animating, to what vnto ech of you in the end muſt become a particular deſolatiō? Truly theſe things wil not continue, they cannot long hold. Wel (not in reſpect that either of you haue deſerued ſo much at my hands) but for pitties ſake, I am cōtent to beare with your infirmities, and (ſo you wil not vrge me to your owne harmes) by your courteous, though not ſo much as honeſt vſage (for honeſty willeth

propoſitio.

Diſtributio.

Dicæologia

Finitio.

leth I ſhould haue mine own againe,or reaſonable recompence)wil part with my loſſes: but yet therwithall warne you (to which ende I haue written this letter) that you preuent your miſcheiues betimes,you do cōſider the ſucceſſe of your own harmes, *ſo long the pot goeth to the riuer, that at laſt it commeth broken home*, euerye man will not deale with you as I doe.

Adagium.

It can not chuſe but you muſt needes know,nay rather be a partaker of your ſons euils,how euer you diſſēble with the world, & face out the matter before people. Take heed I ſaye, *God when he ſtriketh ſmiteth home*, you will els repent it, for it will none otherwiſe be.

Confirmatio.

Becauſe I haue yet ſome hope,that by driuing into your conceipt the enormity hereof,and diſcouering the packe which you ſaid was lockt vp frō your ſeeing,I haue hoped that at the leaſt wiſe for the feare of God & to ſaue him from the gallowes you wil endeuor to chaſtiſe him. I haue ſent this bearer,who can inform you of the truth, time & place of that which you go about to ſhrowd vp ſo couertly, and if afterwards you will not bridle him, I proteſt his ſhameles forhead muſt be corrected by iuſtice, and the lawes muſt further paſſe vpon him. Surely,not for enuy of the perſon,but for the ſhameles brow he beareth,as one that had don none offence,to prouoke me by euil vſage to blaze his faults, that otherwiſe by good coūcel would haue couered thē: I think it a deed meritorious to haue him puniſhed.

Mitigatio.

If you haue a deſire as a father to cheriſh him,haue regard as a friend betimes to correct him, otherwiſe you ſhal ſoner ſee him come to ſhame then any waies climb vnto credit. But for ought I can heare both father and mother are ſo addicted to the bolſtring of his doings,as that it ſemeth they haue already vowed their infamy to the worlde,and his lyfe to the gallowes. Good councel may do much,& thogh in taſt I ſeeme a bitter enemy,the proof in trial ſhal be better then a fawning friend.

Epilogus.

Diuers

Partes Amatorie.

DIuers other patternes of ſondrye occaſions concluded vnder this title, might beſides theſe be here put downe, whereof becauſe I haue ſo largelye ſpoken in the diſcourſe before theſe Epiſtles, and that as well this *Monitorie* as all other letters paſſing vnder the *Deliberatiue* kind, do conſiſt chiefly in aduiſing or diſſwading, whereby the *Theame* belonging to euerye of them is inlarged, I thinke the examples alreadye proponed to be ſufficient. And now the laſt of all theſe deuiſions yet vnſpoken of, is *Amatorie*, whereof becauſe the humors of all ſortes, therewith being poſſeſſed are ſo infinite, and ſo great an vncertaintie, as perchaunce euen in the very writing of his letter, the louer him ſelfe is ſometimes ſcarce certaine of his owne conceipts, the leſſe muſt of neceſſity be the precepts of the ſame directions, for that in ſome of them we require and entreat, in other ſome expoſtulate the matters and occaſions falling in the neck therof, other times complaine, an other while fawne and ſpeake fayre, then purge or cleare the accuſations ſuppoſed againſt vs. Finally innumerable are the ſuppoſes wherewith the raynes of loue are conducted. For which cauſe leauing the curious regarder of theſe, to the ordering of his owne imaginations vpon what conceipt ſo euer the ſame ſhal be grounded, I will alſo amongſt the reſt preſent vnto the readers choice ſome ſmall nomber of theſe, in purſuing whereof, the ſeuerall occaſions beeing annexed, maye giue the more perfect meaſure vnto the conueiance of their particular meaninges. You ſhall therefore vnderſtand for the firſt of theſe examples, that the writer thereof louing a Gentlewoman, whoſe inward virtues ſurmounted far the parts of her outward fauour, and hauing ſondry times receaued at her hands both allowaunce and libertye to declare his mind, whereunto ſhe neuertheles gaue a modeſt & courteous refuſal, he thereupon deuiſed to conuay the reſidue of his imaginations, into the melancholy form of this letter following.

M*Adonna*, when *I* doe conſider with my ſelfe the ſondry caſualties and manifolde inconueniences, wherwith mortal men are daily afflicted, I do ſuppoſe that in the chariot of this weariſome life there is more occaſion left to beholde our ineuitable miſeries, then mean ſufficient to be founde, how and in what ſort to preuent their euilles. The naked enſamples of others yeelding heereunto but a bare addition, might peraduenture ſeeme of ſmall moment for the confirmation hereof, if happelye our ſelues by crooked miſchaunces did not alſo in ſome ſort, participate the common occaſion thereunto moſt chiefly miniſtred. But leauing this generalitie to be applied in the vtmoſt boundes of my ſelfe, it may fall out that with your fauour and courteous remẽbrance of my paſſed ſpeeches, hauing heard alſo, and heerein pondered the iuſte accuſation of my owne infortunitie, you will rather pittie the litle pleaſure that *I* haue in my bountifull penurie, then thinke that vnaduiſed I am led to exclaime vpon the ſodaine chance of my late iniuries. To decipher you as a friend I can not. To make you the choyce occaſion of my euill I may not. To leaue you as a ſtraunger I dare not. And to giue you ouer with ſilence *I* muſt not. To wade in all theſe extreamities were inſufficient to anye one mans poſsibilitie, but to be touched with the leaſt of thẽ breedeth an vnacquainted myſery. If I herein ſpeak yet blame me not. If *I* require aide, condemn me not. If too liberally I do proffer, impugne me not. And if I ſtay on hazard, enuy me not. Thinke good La. that if I am attached with liking, the choyce was my louing, if I proſtrate my liberty, the cauſe is your excellency, if *I* pine

pine in extremitie,your loue yeeldes a remedye. So it might ſtand with your modeſty, *I* could inferre herein many occaſions to your reading why and wherefore I loue you: and might I not ſpeake the ſame preſumptuouſly I could ſhew you alſo why and how you could and might vouchſafe to requite me. What neceſsitie I haue to vrge me I leaue to knowne experience, how farre I am induced by mine owne intended loyaltye I commend to ſilence. Onely if my deſerts by your fauour may ſeeme ſufficient,I pray that you will vouchſafe ſuch remedy,as in triall may be founde expedient. I woulde be loath to ſeeme importunate in cauſe of demanding,leaſt I might ſeeme vnfortunate that haue bowed my ſelfe to your commaunding.If *I* might not be deemed partiall, I woulde affirme that as I neuer founde you vncourteous, ſo in anye reſpect you ought not,nor in equitie may becomme iniurious, vnleſſe in tranſgreſsing the boundes of loue, you wilfully do inferre more cruelty, then at an other time maye be wyped away with proteſted piety.Becauſe my letters ſhal not be tedious,I will ende my complaint with this one peticion,that if in the greateſt of mine affection,I may deſerue any little remembraunce at your handes,you will reward with good countenaunce my proteſted & inuiolable ſeruices,in the depth wherof accompanied with hope and expectation of your aſſured courteſies, and vowing the reſidue of my liuinge to the contemplation of your ſurpaſſing excellencies, *I* ſeale vp the foldes heereof with the impreſsion of innumerable ſighes,and bequeath them as haſtely as they maye, to the touch of your delicate handes. Beeing as you know.

More fauoured then fortunate
B. E.

IMmediately after the writing hereof, hauing conuayed the ſame to her reading. ſhee ſeemed afterwardes to entertaine his ſeruices, both with better liking and greater fauors, ſtanding neuertheles on this reſolution, that for any further proceeding, ſaue onely the conceipt of that preſent courteſie, ſhe would not in any wiſe agree vnto him, by reaſon whereof reſolued in the increaſe of his wonted ſeruices, and put forward thereunto by the vehemency of his affections, who coulde not chuſe but loue, where himſelfe could obtaine little more then ordinary liking, and was ſome thing beſides hope by manye circumſtances oppoſed to his imaginations (as louers for the moſte part grow verye ſuſpicious) to compaſſe anye further proceedinges, Loue hauing made him more melancholy then before, he got him ſelfe to the moſte ſecreat part of all his lodging, and ther entertaigning the forcible parts of all his former paſſions, his pen bewrayed in writing, what humours then attached him, which was deliuerd in order enſuing.

IF the Gods were as pitifull to my peticions, as *Fortune* is cruell in executing my euils: *I* could (good miſtres) with leſſe burden beare that which with patience I am inforced to ſuffer, and peradnenture aſſure my ſelfe of that whereof hetherto, with doubtfull ſuſpēce I am ſcarce able to attend the end. But whether it be mine owne follye that wilfullye intrudeth me into vnknowne perilles, or that the Powers haue decreed in prime of my pleaſures to martyr me with punniſhementes, or hardly the deſtinies at my birth haue foreſworn my happines, *I* know not: but this my vntimely patterne is able to approoue, that in all the iolitie I euer yet poſſeſſed, I haue in the end found my ſelfe maſtred with a farre greater torment. O that we could as warely preuent the ſequele of our euils, as we are ready in the front to obiect our ſelues into headlong miſchiefes, or els at the leaſt wiſe, when we had once trod the path of forgetfulnes, we might not continually be drenched in our errours. I ſpeake this (deare miſtreſſe) not to impugne my lateſt greifes, which altogeather I accompt as inſufficient, to reape the rewarde of ſo precious a iewell, and onely wiſhe to continue in reuerence of the deſired ſaint, to whom of deuotion *I* haue abandoned my ſecuritie: but to manifeſt the miſfortune, that alwaies hath beene attendaunt, with vnlooked pennance to guerdon the inforcement of my continuall labours. Is it then follye that *I* thus pine? Is it wilfulnes wherein *I* now rage? Is it an error that I haue planted my vowes vpon ſo daintie a counterfait? Am I deceaued that embrace the virtues of ſuch a ſacred relique? no ſurely. For I confeſſe that *Berecynthia* in *Rome* was not ſo religious. *Vliſſes* paragon was not ſo precious, the faire *Timoclea* was not ſo wondrous, nor wiſe *Cornelia* found ſo famous, as thou art to be honoured for thy virtue, eſteemed for thy qualitie, aduanced for thy dignitie, and renoumed for thy excellencie. Beleeue me (and rightlye ſhall it bee confeſſed) that I am herein rather to be commended then diſcouraged, to be rewarded then hindered, that could firſt frame my ſelfe to endure penaunce for one ſo worthye, and by ſingular choyce eſteeme her, that in her ſelfe, is becomme the ſole patterne of ſo excellent a propertye. But alas, as in the one *I* merit, ſo if of the other by cōſequence *I* be depriued, what hope may there reſt of my continuance, what end of my labors: ſith an other muſt poſſeſſe with libertie, that whiche I haue longed for with intollerable feruencie. What ſhall I then ſay, ſith my faltering toong is not able to ſpeake, my quiuering hand vnnable to ſupport the weake force of a ſlender quill, may not indure to write, my ſences ſtopped with ſo many and doubtfull imaginations are alreadie forced, and by confuſion encombred? certainlie mought but craue, that of pittie you will yet haue remorſe of my labours, and ſith *I* pine in penurie, feede me not with the harſh fruites of ſuch vndigeſted extremitie. So mightie *Ioue* deale with me in my choice, as *I* repent not my ſorrowes, ne recke the long and laborſome toile of wearie labors, to winne and weare in the ende the fruitfull braunche of thy aſſured courteſie. Wherein not finding any greater obſtacle, then that I feare the hardnes of that, which hath beene alreadie ſubdued and maiſtered, and that the delicacie once attained, the remainder, cannot ſo firmely be attached, as the vnripe fruites of increaſing good will, woulde with liberalitie haue atchieued. I can but wiſhe that you were as I am, and would as I wiſh, become the owner of him, whoſe onely propertie reſteth in you, and whome you haue alreadie counterchecked with ſuch a commaunde, as henceforth hee hath vowed himſelfe no more his owne, but euen yours alone whome he onely tendreth and ſerueth. B. L.

I Haue heard the partie much diſcommended, for the application of theſe immoderate and ſuperlatiue termes, of thoſe who neither in outward appearaunce or inward conceipt of the Gentlewoman, ſeemed to perceiue anye matter at al miniſtring ſuch great effects, as herein were propoſed: but what of that, ſuch was his fancie, and ſo regarded was his oppinion towardes her, as hee could not but extoll, what in others iudgementes was but meanely to be commended. *Loue* ſo wrought, and therefore the leſſe was he to be accuſer. But to the purpoſe, theſe things thus proceeding hee forgatte not aſwell in ſpeeches as in writing many times to ſollicite her forward conceipt towardes him, ſometimes by gratifiyng her with diuers ſonettes, otherwiſe in admiring her prayſes (to none ſo manifeſt, as to himſelfe woonderfull) As occaſion ſerued againe with letters, during all whiche, by miſreporte of ſome one frequenting his miſtreſſe companie (as Loue is neuer without Enuie) ſhee ſeemed to catche holde of ſome one thinge in her ſeruaunt, ill pleaſing to her fantaſie, which, (for that ſhe meant but onely to cauile with hym, or otherwiſe to make it the originall of ſome after quarrell) ſhee brake vnto a friende of his at the laſt in great ſecret. *Ielouſie* hereupon began to frame ſtraunge countenaunces, good will went to wracke, and nothing ſo ordinarie as her daily miſlike. He whome the ſame moſt concerned, marueiling at the chaunge, became at laſt acquainted with the manner, and as he diſpoſed himſelfe to attend his miſtreſſe courteſie, and accuſtomed licence of parle, hoping thereby from her own mouth to be aſſertained at large, ſhe flang away vpon a ſodain, leauing a newcome ſtraunger, reſting with him in her own chamber, to whome approching an other minckes, of more antiquity then courteſie, ſhe ſkittered out theſe ſpeeches to the other in his ſolitarie hearing. In faith I can laugh ſaid ſhee to *ſee pleaſure bred by liking, and truſt vpon triall.* Theſe wordes to ſome better effect were vttered by an other gentleman (in her hearing) in the behalfe of the louer, to his miſtris, but the louer perceiuing thereby howe the game wente poſting to his woonted ſolitary cloſet, and reuoluing too and fro, what beſt befitted his alteration, concluded at laſt to ſearche out if it were poſſible at hys miſtreſſe handes, the vtmoſt occaſion, yet before he departed beeing better inſtructed in the ſome of all that ſtoode againſt hym, hee laſtly reſolued, to take notice of the action, and by iuſt defence therof to qualifie as he might, the moſte part of vnkindneſſe. The readineſſe of his penne and conceipte concurring togethers, theſe lines ſorted out according to hys preſent diſquiet, in this diſordered proportion.

MY good miſtreſſe, in that ſo carefully you haue commended vnto my friend, the eſpeciall good care you alwaies had of me, and wiſh of greateſt choice and liking (without that you cannot graunt in youre owne perſon) might any wiſe betide vnto mee, I doe thanke you, as hee that in no ſtate deſireth otherwiſe, then to be beholding vnto you. And albeit vnweeting to my ſelfe, I am particularly touched with one ſpeciall partie, whoſe conceites I knowe not, nor of whoſe fancie I am priuate, whiche I may not, nor am able heerein to leaue vnremembred, yet doe I take it for noe leſſe woonder, then ſtraunge, howe the vanitie of ſuche a ſurmiſe engendered vpon no occaſion, ſhould rayſe ſo ſodayne miſlike, without matter of effecte to maintaine the continuance. For the man, I know not, but as I haue ſeene, for the cauſe, I enquire not, as being aſſured of my truth, In neyther parte curious, as thinges neuer ſpoken of.

For which cauſe, ſeeing I finde the inducement ſoe rare, as the meſſage you haue commended vnto me, ſeemeth ſtraunge, I hope I may as iuſtly withdraw your opinion from the inſufficiencie, as the miſreport of the other hath led you by too muche credulitie.

It is good Miſtris, your ſole & onely good reckoning, and not the malice of anye other, that ſo muche I accompt of your curteſie and good acceptaunce of my endeuoures, that ſolie and of all others moſt princypallye contenteth mee, from the benefite whereof, I nothing doubte but the protection of your former liking, ſhal ſo farforth conduct me, as therof I ſhall neuer bee depriued without due deſert to the contrarye. My loweliest affections beeing eftſoones recommended to your wonted curteſie, *I* continue. &c.

HErewith the other Gentle. that by this time had inckeling ſufficient of Miſtris *Mawdlins quippe*,(by what meanes I know not) appearing maruelous ill contented,to ſee his honeſt ſpeeches abuzed, by ſuche ill demeaned follie, had prepared an other letter aunſwering to the others ſawcy taunt,deliuered as you haue heard reported before yͤ recitall of this laſt letter. By the courſe of which it appeareth ſhe was attendaunt vpon the Gentlewoman beloued, and had in charge, by diuers occaſions to accompanie her, by which meanes ouer hearing ſome wordes of this Gentle. and not thorowly approouing the ſute by the follower, to whome vppon ſome ſecret grudge ſhee bare a particuler enuie, ſhe had firſt wrought the diſgrace aforeſayd, and the more to giue him to byte vpon, glaunced out the other ſpeeches formerly remembred,the conuaiaunce whereof includeth more matter then may be heere rehearſed, but ſuch was his letter.

MIſtres, what you are,I know not, and what I ſuppoze you to be I write not, onely for that I finde you in the place of a Gentlewoman, I determine for this ſeaſon to entertaigne you accordinglye. And for that my new acquaintaunce, is founded vpon the deliuerie of a diſdainful meſſage,take it not *I* pray you in ſkorne, that in ſome things *I* touche you, which haue too far diſplaied your ſelfe,by your needeleſſe curioſitie. Truſt mee, for mine owne part, *I* neither looked to ſee you, much leſſe to be offended for you. *I* vnderſtande you are nipped, *I* knowe not with what, and would bee healed *I* knowe not by whome, for whiche cauſe, finding ſuch nicenes in your owne conceiptes, you are angrie with Margerie, for keeping company with Marrian, which moued you to vtter ſuche matter of modeſtie, that in aduiſing an other to beware, you muſt affirme, *that you could not chuſe but laugh to ſee pleaſure breed by liking, and truſt vpon triall.* I am ſorie beleue me, you paſt away with emptie hands (being ſo welaccuſtomed to *lapfuls* as you haue ben) & none in preſēce to greete you. *I* wiſſe little ſoule your prettie elfe was an ace aboue 31. when you forgot your ſelfe ſo farre, to vtter more then your charge. For albeit you had in commaund to admoniſh, neyther was it in your miſteriſſe good pleaſure, or pertinent to her courteſie, that you by ſcoffing obiections ſhould skorne others, in thinges eſpecially whereunto in truth they were neuer parties, and the cauſe not concerning your ſelfe, whome to be plaine with I doe ſuppoſe to haue as litle diſcretion in the ſame, as you hadde conſideration in deliuerie of the reſt. For whiche cauſe wiſhing you in his behalfe, whome *I* loue, to refraine youre priuie skoffes without occaſion, and enuie without deſerte, who for the Vertues in him appearing deſerues more allowaunce, then at the handes of a better then your ſelfe might verie well haue perceiued, *I* herewith endo my letters.

He that would haue aunſwered you if
he had heard you.

R. B.

The ill ſucceſſe of this letter, hauing ſet a higher cullour then accuſtomed, on the top of Miſtreſſe *Mawdlins* vizard, made her noſe moꝛe rubie like a great deale, then the cullour of the painters *Vermilion*, who beeing moꝛe chollericke then of fleagme, could haue ſerued a fierie face to anie ſkarlet die in this towne, but at this inſtant was ſomewhat whotter then a winters toſt. Wherupon vpon growing to great agonies, the market by her means was ſo enhaunſt, that our ſutor at the next meeting could not ſo much as haue a ſight of that he liked, neither by intreatie nor mony. Now began the Louer to be perplexed, and becomming as one in a ſtraunge countrie, voyd of knowledge or acquaintance, knew not which way to bend his paſſage.

He curſed in his imaginations, the ouer raſhe charge of his friend, without entertainment of anye daliaunce, wherein miſtreſſe *Mawdlin* being touched with *Lapfulles*, could not for her life be qualified wͭ cartloades, ſo wonderfullie exceeded ſhe by ſo great impatiency. Then was hee angrie with himſelfe that coulde not conſider how ſilence at ſometimes was farre more neceſſarie then ſpeache, and that he who hath ſutes in hande, muſt otherwhiles honour a knaue with the ſeruice of a Lord, and be faine to ſet vp a candle before the deuill, till his purpoſe be obteined. But after-wit commeth too late, and ſo he reſolued, & deeming it needefull to the ſtate of his liking (that with wodden prickes would not eaſily be expelled) to aſſay (if he could) by all meanes to entreat her, hee once againe gathered to him paper and inke, and breaking foorth into manie and extreame tokens of a diſcontented minde, he ſetled in the end his imaginations, to this preſent matter following.

THe great care I haue (ſweete miſteris) aſwell to auoyd any cauſe of miſlike on your part, as alſo to continue my ſelfe by deſert in your craued good liking, haue obiected vnto my doubtfull minde ſo many and ouer greeuous imaginations as *I* partly ſtande in doubt to what ſide to encline. One while calling in queſtion the hazard of my happe, and the extremitie I looke to enſue, if (not garded with your courteſie) *I* be made a common obiect of euerie enuious opinion. An other while reputing my ſelfe not fortunate in whatſoeuer

ſoeuer chaunce may be tide me, being thus long baniſhed from the ſight of that ſhoulde moſte content me. On neither part comforted with anie thinge, becauſe being croſſed with ſo many miſhaps, I dare not hope for the remedie I would, nor giue place to the wiſhe *I* haue deſired, ſeeing my ſelf circumuented with ſo many falſe and feined concluſions. I proteſt *I* neuer gaue cauſe of offence to your perſon, ſeeing the honour is more that *I* beare you, then the life *I* craue to enioye not poſſeſsing you. Think not (deer miſteris) *I* could ſo farre degenerate to reward a *I*ewes courteſie with fained trecherie, muche leſſe a gentlewoman, your good ſelfe, ſhe to whom the beſt part of my life is indebted, and for whome the ſowreſt death coulde not be to me vnpleaſaunt. Let not therefore enuious flatterie preuaile aboue truth & vnfained loyaltie, for ſo muche as to diſprooue their reproches reſteth yet in my life to verifie. Which onely depending vpon your courteous diſmiſsion of this bearer, remaineth till then ſurcharged with dolors as:

He that is not his but yours:
B. L,

Hauing thus finiſhed what hee meant, and by a conuenient bearer, poſted the ſame to the handes of his implacable Miſteris, hard were it to bee coniectured, how thoroughlie on eache parte the ſame was ſkanned. Miſteris *Mawdlin* becomming by this time, the very boſome of all her imaginations, forgatte not to tattle what malice coulde vtter, and ſwore by no beggers that if it reſted at her likyng, her ſelfe woulde looke (I trowe) to minſe vppon higher pantophles, then to matche with ſuche vnderlinges. The wenche was wiſe, and ſpake of ſound and perfit ſkill, for well was ſhe mortized in her punie yeares, and knewe that to deale with younger brothers, was nothing comparable to an elders poſſeſſions. The gentlewoman notwithſtanding, ſtoode but very ſleightly (as I heard) with him vpon ſuch trifles, onely the quarrell grewe vpon other matter, and ſo prayed ſhee the ſame might reſt. Shee deemed (ſhe ſaid) that verie amplie he had deſerued, which was not in *poſſe* at her hands to be requited, but what in good will ſhee might endeuour for him, how farre ſoeuer different they were in all other opinions; therein yet ſhe ſtood confirmed, in ſome little more then ordinarie accompt to receiue him. Finally ſhee was not of her ſelf alone, & therfore enforced to limit her offers, in conſideration of whiche, ſhee praied him to be ſatiſfied, and not to ſearch or aſſay at her hands to haue any farther progreſſions. *Sage Mawdlin* in continuance of al this conference laughed in her ſleue, ſhe thought by this tyme her cake had caught heate, and was now ſomewhat more then dough, but hee on the other ſide greeuing at nothing ſo much as that he coulde not be ſatiſfied in minde of the moſt ſubſtantiall part of her miſlike, but that the paſſage of her ſpeeches were conueied ouer with a manner of ſleight regard, as though if it were well taken or not ſhee cared not, & yet would be lothe (too ouermuch diſcontentment) to break off, notwithſtãding neuer after hope might be conceiued of any wiſhed good effect, was now in a greater muſe then before. And frequenting oftentimes his miſtreſſe ordinarie paſſages in purpoſe, if he might conueniently once more meete with her, to make his finall and extreameſt matter of reſolution againſt himſelf that might be: it was a thinge ſo vnpoſſible for him to compaſſe by reaſon of the continued drift of miſtreſſe *Mawdlin*, whoſe ſaintiſh countenance, was not ſo pleaſing vnto him (for ſhe fawningly ſtill receiued him, though inwardly ſhee coulde not abide him) as ſome other helliſh aſpect, that what by her diuers entercourſes, or his miſteris ſetled frowardnes hee was neuer able by anye meanes to ſpeake with her.

Wherewith greatly enraged in deepe diſdaine and moſt harde miſlike of ſuche her vncourteous dealinge, after many argumentes & encountrings obiected in his ſecrete imaginatiōs, he deemed in himſelf at laſt how greatly he deſerued to be accuſed, in that by purſuite of ſo peeuiſh an intendment, he woulde goe about to make his diſcretion a laughing ſtocke, to thoſe that hadde neither reaſon nor courteſie to accompt of it, & that by too liberall a proffer of that which in no point (according to the leaſt deſert included in the principall worthineſſe) might bee eſteemed of. Nowe began reaſon a little to peere in one corner of his decayed conceites, and though the former troden ſteps of Loue had before time left ſo manie broad paths in the greateſt entrie of his woonted endeuours, yet was hee at this inſtant ſomthing perſwaded by degrees to reclayme himſelfe, and if his happe were not too muche addicted to his auowed ouerthrow, to become a new man. Wherupon departing from the place wherein he remained, hee poſted immediatly to his woonted lodge, and there beeing ſet downe, twixt auntient ſetled Loue and newe erected miſlike, depending as it were in equall ballance, not fully reſolued to leaue, and loth in ſuch diſordered daliance to be thus continued, he framed theſe lines, which in teſtimony of that he after performed, he cauſes to his miſteris to be forthwith recommended.

SHall *I* terme you a friend as importuned by neceſſitie, or induce you as a ſtranger ſolicited with hope of ſome better courteſie: or mazed as I ſtand in my doubtfull dumpes, ſhall *I* now deeme to gaine that by intreatie, which triall in many dayes could neuer haue performed by enguaged lot of aſſured loyaltie? No truſt me, *I* will henceforth neither ſpeake nor proffer auowe nor gaineſay, but as counterchecked with my former pretence, *I* will ſeeke to man my fortune by a forced & continual ſilence. Cruel *I* cannot ſay that you are, that proffer no more than you haue promiſed.

Of vnkindneſſe I charge you not, as in whome neuer anie good affection towardes me was planted. Vncurteous *I* dare not affirme (although cauſeleſſe I haue bin touched) becauſe the ſame is a blemiſhe to the off-ſpring of true gentilitie. But thus much *I* may lawfully auerre, that *I* neuer deſerued the leaſt parte of iniurie that as reward of my approoued good will hathe alwaies bene proffered me. If *Theſeus* had no more felicitie in his labours, *Iaſon* in his aduentures, or *Paris* in his amours then I haue founde pleaſure in purſuite of thy worthineſſe, and quiet in abandoning my happineſſe: *I* blame them not to bee noted of inconſtancie, rather then to be yoked to ſo hard an extremity. *Y*our wordes ſauouring of too muche deſpite, and countenaunce towards me continually freight with intolerable diſdaine, enforce me to thinke that eyther in deed I am become an vnwoonted and moſte vile abiect, or elſe you haue vſurped more ouer me, then former familiaritie with a great many could heretofore enforce within me. Which if by ſingularitie you had obtayned why might not the ſame with like courteſie haue bene continued? But Fortune, euermore enuious of my good happ, willing alwayes to mate mee with a cauſleſſe contrarie, giuing me to be the ſeruant of ſo daintie a miſteris, muſt of neceſsitie heerein ſhew her blind bayardie: who not content eftſoones for my good will to plunge me in the waues of her ſeueritie, lyke a peeuiſhe and moſte harebraine guide, draweth me on ſtill to her crueltie, and will in no wiſe be intreated ſo muche as to looke backe on my paſſed euilles, but as blind and ſottiſh, runneth pooring, as deafe plodding as inconſtant wauering, not certayne whether ſhe may throwe me into *Stix* with *Tantalus*, or giue me for an endleſſe pennaunce to the rolling charge of *Siſiphus*. Pardon me if my wordes be more then woonted, ſith in the leſſe that I haue gained, *I* am forced to complaine of the more, whiche *I* neuer deſerued. But why ſpeake *I* heere of deſert, ſithe it was neuer in my skill to pleaſure you, in my hability to profit you, nor in my choyce to content you, whiche although *I* haue often willed, manie times wiſhed, and with great deſire would haue accompliſhed, yet whether it were myne owne ill hap or what other cruell deſtinie that denyed me, *I* leaue to your indifferencie to iudge, and to mine owne miſhappe to teſtifie, which if with equalitie you will deeme of, the euill ſhall ſurmount, that hath bin receiued aboue all the good that in fine was required. *I* woulde you coulde haue contented your ſelfe to haue become the hope miſteris of my good fortune, as well as to my great griefe, *I* haue founde you a known miſteris of mine euils.

*I*t is the propertie of a great many, to deſire muche and to be contented with nothing, but *I* haue requeſted but a little, and coulde not bee ſatiſfied with anye thing. *I*f my demaund at anie time hath beene vnlawfull, *I* holde my peace as conuinced by mine owne importunitie, but if *I* haue required nothing but equitie, why then am *I* ſequeſtred from my hope with ſuche hard diſcourteſie. *Y*our opinion I knowe not, and how it may hereupon conceiue in my behalf *I* requeſt not, but contenting my ſelfe with mine owne vnworthineſſe, wiſhing that the ſame might as worthyly haue bene deemed at your handes, as vndeſeruedly with others before you, it hath bene accompted of, ſith my ſpeech hathe troubled you, and my ſight ſo much offended you, as I ſhall perforce ſurceaſe from the one, ſo *I* aſſure you for the other *I* will with as much reſiſtaunce goe about to bridle my ſelfe, beeing contented to become your abiect, and and yet skorning to become hereafter to anie other, like ſubiecte.

TO this letter of all others ſhe onely anſwered, wherin, as much as ſhe might ſhee ſought to diſcharge her ſelfe of all notes of diſcourteſie, declaring that ſhee was glad to ſee, that by diſcretion he would ſo well goe about to order his paſſions. But nowe in this meane time fell it out, that vppen ſome occaſion greatly concerning her ſelfe. ſhee was to compaſſe a matter, wherein hee onely was able to ſatiſfie her, and without whome ſhee coulde not in any ſorte obtaine it.

Hereupon miſtreſſe *Mawdlin* was called to councell, whoſe opinion ſtoode vnconquered, and would not haue her to ſtoope in anie ſorte, nor to be ſo muche recreant as either by courteous countenaunce or otherwiſe to giue ſuſpition that ſhe would intreat him. He neuertheleſſe, remaining nothing ignoraunt that his ſeruice at this inſtant vnto his Miſteris might become gratefull, yet not preſuming in reſpect of his former ill fortune, that touching her accompt, the ſame might any thing profit him, in ſhewe of his owne good nature and gentle condition, aſwell as in regarde of his former louing (for loue alſo had yet left in him, verye ſound markes of his dwelling) he ſecretly diſpatched the ſame, whilſte her ſelfe and miſtreſſe *Mawdlin* were thereon yet amuſing.

Notwithſtanding all whiche (ſo great was her diſcourteſie, and ſo muche perſiſted ſhee, in this ſelfe willed opinion of her great councellour Miſtreſſe *Mawdlin*) as albeit ſhe wel vnderſtood how much the ſame did aduantage her, and that his exceeding courteſie becomming at all times a teſtimonie moſt euident, in what ſort he reuerenced her, and with how great loyaltie he ſtil endeuoured to purſue her, yet vouchesafed ſhe not ſo much as her ſpeech or ſight, by anye one iote of apparaunce whatſoeuer, to giue ſhew that it was thankes worthy. But our louer beeing throughly by this time accuſtomed to all theſe varieties, contenting him ſelfe to haue deſerued well, though it reſted not in her good gouerment at that inſtant to vſe him well, determined finally to giue notice thereof in this letter, and therupon (with the ſame affection as before time) ne uer after to reard her.

g

IF I could ſuppoſe in my ſelfe any waies to be iniurious to your affections, it ſhoulde manifeſtly appeare vnto you, that without the wreake of your ſelf, I could willinglye become a ſufficient reuenge of your vtmoſt extremities. But truſt me, if in manye thinges I haue beene faultie vnto the worlde, vnto your good ſelfe I haue no waies erred, vnleſſe in louing too much I haue beene offenſiue to your fauor, and for that I long ſince craued pardon. Sithence which time, without complaint what I haue ſuffered, I haue ſtudied ſo much as in me, to with-drawe and forbidde whatſoeuer might ſound to the breach of your leaſt deniall. And albeit my thoughts being free, by a curious deſire and reuerence borne to your worthines, yoked my inward conceiptes to the ſearch of whatſoeuer pleaſing and moſt affecting to the ſcope thereof, by reaſon of which, and by an inuincible determination thereunto, I had placed the ſome of all my bliſſe, and enſuing happines, in the forward vſe and practiſe of the ſame: yet ſoundeth it to very ſlender approbation, that in your ſelfe being beloued, there ſhould ſo much coynes and little courteſie be approoued. I do not ſuppoſe it to be vniuſt, that God hath giuen vnto women ſo ſtraunge a condition, for that where men ſubiect them ſelues to ſo vain a fantaſie: it is great reaſon they beare with them the burthen incident to ſo vaine a folly. If I found not ſo great a ſcourge in theſe fruitles affections,*I* could with as little reaſon make challenge to your fauour , as you with ſmall courteſie haue giuen me a ſop of ſuch ſauor. But haply it falleth out as proper to your ſexe,that till you know your ſelues to be certenly beloued,you haue curteſie at cõmandement, & liking at pleaſure: & whẽ good will is once offered,you by and by waxe coye becauſe the ſame is profered. Truſt me,if *I* had thought that thinges had therefore beene of leſſe price,becauſe they are willingly beſtowed , the market ſhoulde haue beene enhaunſt before *I* would haue bowed. But ſeeing there is ſo farre difference between vs,as that your pleaſure is turned to my pennaunce,and your nicenes to my annoyaunce , with as much loſſe as by reſtraint reſteth hetherto vnrewarded, I will maſter my liking, til with more vſury I may be repaied in cauſes of loue. Neuertheles not ſo farre eſtranged from you,but that in anye cauſe of courteſie, *I* will not forget you are a Gentlewoman , and therefore yet be content(as before time) in ſuch ſort to reſpect you , whereof had it not beene your contrary pleaſure , you needed not as you haue done to make any exception. Not meaning heereafter to trouble your remembraunce with anie more of my ſpeaches , otherwiſe then beſeemeth a familiar acquaintaunce,I hereon doe conclude my laſte determination and farewell.

VPon this reſolution was defined all this matter of liking , occaſioning the ſeuerall letters hereby in order deliuered , the maner whereof both in reſpect of the pleaſure,as for the better opening of the occaſiõ to the ful conceipt of their applications and meaning , I haue the more largely layd foorth . And for as much as the diuerſities already deliuered in this booke,doe ariſe to ſo groſe a volume,as ſeemeth in quantitye ſufficient for the firſte peruſing, and that the laying hereunto the reſidue of the partes *Iudiciall* and *Familiar*, with ſuch other thinges as thereunto are intended to be added, woulde greatlye and more then doble haue augmented the bignes of the ſame, I haue thought good in this place to determine this foremoſt worke. Praying the courteous viewers of theſe my labours, to become as friendly cenſurers, as gladly I haue gone about herein to publiſh my indeuours, ſo ſhall they bind me by their bounty, in performing no more then they owe in courteſie.

Laus Deo & domino Ieſu.

CHRISTVS
HORVM CHARITAS.